The Bombay Guardian.

VOL. XXVIII.—New Series.—No. 39. SATURDAY, SEPTEMBER 30, 1882. Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

October 8, 1882.——*Mark* X. 17-31.

The rich young man here spoken of is called a ruler in Luke xviii. He was a person of position and influence. He had that which the world considers all-important. Yet he was not satisfied. He was conscious of needs that could not be met by worldly substance and honour. He felt that in the favour of God is life; without it all is vanity. He showed something of the wisdom that Solomon showed when he began his reign. He came to him who was the incarnation of divine wisdom. He came running. He had probably heard Jesus preach in the town, and his conviction of his need of something which he had not yet found, became deepened. Jesus had actually started to leave the place, when the feelings of this young man led him to hasten after the Master, and falling upon his knees before him in the open way, in the presence of every body, exclaim, "Good Master what shall I do that I may inherit eternal life?" More fully in Matthew, What good thing shall I do? He supposed that Christ would indicate to him some religious or charitable work involving a considerable outlay of money; perhaps demanding the surrender of one tenth or even one fifth of his fortune.

"Why callest thou me good? There is none good save one, that is, God." Our Lord saw at once that this young man was proposing to set himself right with God by works of righteousness. He tells him that there is no such thing as creature merit. All goodness dwells in God and flows from him to his creatures; wherever found, it is simply the gift of God not the achievement of the creature. This was true with regard even to any goodness that was in Christ. I can of mine own self do nothing, he said. Many in these days are willing to extol Christ as the highest development of humanity; but he was simply the image of the invisible God, and repudiates with scorn the admiration that is addressed to him as a man. There is none good save one, that is, God, and God was in Christ, and therefore Christ is worthy the homage of all. In this wonderful way, Jesus leveled a severe blow at the self-righteousness of the young ruler. He refers him to the commandments. You ask what good thing you shall do to gain eternal life; well the commandments are given for the very purpose of communicating this information. This was a disappointing answer, for the young man had been occupied about the commandments from childhood and had been diligently keeping them, according to his conception of their meaning. He had however never reached the position indicated by Paul in the words, When the commandment came, sin revived and I died.

"Then Jesus beholding him loved him." There was a great deal that was interesting about this person. It was very unusual to see a person of his social position, so deeply interested in the matter of personal religion, and willing to place himself under the guidance of one so spoken against as Jesus of Nazareth was. But was he really willing to be guided of Jesus? This was to be tested. Jesus loved him, but he could not lower for him the standard of God. Christ's answer had the effect of driving the young man away, but it was an answer dictated by love. "One thing thou lackest; go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me." The one thing that he lacked was faith in Christ as his all-sufficient Saviour, for time and eternity; and the difficulty was that he had a good deal of faith in himself, his powers, his position, his wealth. He thought his wealth would have helped him to get into line with God, but he is told that he must get rid of it in order that he may find in Christ the salvation that he needs. This was a harder pill than he could swallow, and he went away sorrowful.

"How hardly shall they that have riches enter into the kingdom of God!" How difficult for such to come to the knowledge of all their need. Nothing is so prized in this world as wealth, and men look upon it as the best expression of the satisfaction of heaven. We call to mind the case of one who had great wealth and used it freely in building churches and doing other good works; but when one morning it took wings and flew away, he lost his sense of the divine favour and regarded himself as everlastingly banished from the presence of God. The disciples were greatly astonished. Their spirits had been lifted up at the prospect of such an accession, and they could not understand how Christ could let him go away. But it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. A rich man, convicted of sin, must make all his money over to God, and become a simple steward, administering it according to the mind of the Lord; he will then be free to trust in the Lord Jesus with all his heart. One would think that with such statements meeting them in the Gospel, Christians would be awfully afraid of laying up money. Like the coachman who boasts how near he can drive to a precipice, they glory in showing how near they can come to perdition without being lost. With God, all things are possible. If the young man had looked to the Lord to help him, he would have found the grace needed to obey the Saviour.

"We have left all" said Peter. He wist not what he said. It soon appeared that he had not left his self-confidence or his fear of man.

They that truly leave all, be it little or much, have a hundred-fold more in this world, and in the world to come eternal life. The rich man would have found a hundred times his fortune on the day of Pentecost and afterwards when no man counted anything his own, and when the love of God inundated the hearts of believers.

WEEKLY REVIEW.

—The following paragraph meets us in the *Indian Churchman*:

Those who are interested in the Church of Central Africa will be glad to hear that its services are not likely to be wanting in reverence for the lack of suitable requirements. A large shipment of Church furniture has lately been sent out there, which comprises amongst other things, brass lectern, altar cross, vases, candlesticks, choir desks, hangings, carpets, etc.

The idea that reverence is to be secured by cabinet ware and upholstery, seems to us a strange one. God is a Spirit; and they that worship him must worship him in spirit and in truth. How can the things mentioned bring God near to the worshipper? The German metophysician, Hartman, made an observation that has much truth in it,—that all art should be banished from the churches, because people are too apt to accept the æsthetic emotion as a substitute for the religious emotion.

—The Bombay police authorities seem to understand that they will have the approval of the highest power in the Presidency if they put down in some way or other the Indian Expedition of the Salvation Army. Left to himself the Commissioner of Police would naturally have waited till the conduct of the Salvationists in Bombay had made it plain that a breach of the peace would result from their action. As a matter of fact he gave them the license asked for, to go through certain streets of Bombay with music, just as he was accustomed to give it to other religionists; and it was only on reception of a telegraph from the Governor that he revoked the license. The Police are supposed to exist for the purpose of affording protection to all classes of citizens and denizens, engaged in their lawful occupations; and the fact that they exist for this object is of itself sufficient to secure the peace of the town. At every Mahomedan funeral a procession goes through the streets crying at the top of their voice, There is no God but God and Mahomet is his prophet, a cry which directly contradicts the faith of the multitudes through whom they pass. At the present time, processions in honour of Gunputi are daily seen passing through the streets of Bombay, having a grotesque image of the elephant-headed and rat-bestriding deity in a *palkhi*, with lights burning before him, flowers offered to him, with music of a most obstreperous character, with devotees wildly dancing &c. &c. Nothing in the world could be more revolting to a devout Mussulman than this public and obtrusive exhibition of idolatrous worship. Yet it is under-

ARCHIVE OF MUMBAI

stood than these people are under the protection of the Police, and Mussulmans learn to control the expression of their feelings in the face of such exhibitions. Very different indeed would be the case if it were made known that the Government were desirous of suppressing these Ganpati exhibitions; there would be lots of 'lewd fellows of the baser sort' to avail themselves of the encouragement thus afforded. The authorities very soon allowed it to be seen, after the landing of these Salvation Missionaries, that they were desirous of suppressing them. Special pains seem to have been taken (by whom we know not) to notify the Mahomedan population that such was the attitude of Government. In fact, it became transparently conspicuous, when the authorities first denied the Salvation party the use of musical instruments, then the right to have processions, then the right even to sing as they went along the street! In view of these things what opinion can we form but that the authorities, from the day when the Salvation Army party landed in Bombay, have acted in the way best fitted to bring about a breach of the public peace. The better class of Natives look on with astonishment, and cannot understand why these four persons should be singled out by the authorities for such exceptional treatment.

—What is the secret of this extraordinary procedure on the part of the authorities? One of our contemporaries has given us a clue to this secret. The *Times of India* says:

"But the European community generally are interested in seeing that their religion is not brought into contempt by such silly demonstrations as those attempted by Mr. Tucker and his associates."

We believe that this feeling has prompted the Government in the attitude which they have assumed towards the movement. "They are interested in seeing that their religion is not brought into contempt." We do not remember that this principle has ever before been acted on by the rulers of India. It means that the Government are to decide, in the case of the Christian religion, what exhibitions are seemly and what are not. When David was bringing back the ark, the symbol of the divine presence, to Jerusalem, he in the exuberance of his devotional feelings, danced before it; a procedure which, in the eyes of Michal his wife, the daughter of Saul, was calculated to bring religion into contempt. Some years ago a good many people thought that to preach in the open air was calculated to bring religion into contempt. Some think that religion is brought into contempt when uneducated men, fishermen or tradesmen, are allowed to preach the Gospel. Some think that religion is brought into contempt when women are allowed to speak in public. Some think that religion is brought into contempt when educated men without any spiritual experience preach the Gospel. And others think that religion is brought into contempt when its ministers attach a great importance to vestments and ritual. It is somewhat alarming to learn that Government propose the adoption of such a principle, for it is impossible to say in what way they will next give expression to it. Hitherto they have not shown any great zeal for the honour of Christianity. Perhaps after all, it is not so much a fear that the religion will be despised, as that they, the dominant race, may be discredited. One Mahomedan gave this explanation of the matter to a friend of ours. He said the pride of the English was wounded by the fact that these missionaries adopted Native costumes and Native ways. This is really, we apprehend, the *fons et origo* of what has taken place. We sympathize with the Police many of whom have been called to act in a way for which they had no inclination, out of deference to higher authority.

—As our readers are aware, processions with singing and occasional halts for addresses, are common in Calcutta. The Brahmo Somajists have them, the Native Christians have them, and the English Christians have them. Nor have we heard of any dissatisfaction expressed by the Police because of these demonstrations. The ground on which five European missionaries were apprehended, was the preaching in parks after the Commissioner of Police had ordered the discontinuance of the practice. The case was tried and the judicial decision was that the Commissioner of Police had acted *ultra vires* in giving such an order. No longer ago than last April we ourselves took part in a singing procession from the Sailor's Home to Dean Lane Hall (in Bombay) at the time when special services were held in the latter place; for several evenings in succession there was such a procession.

—We understand that Bishop Foster has consented that the next Sessions of the S. I. Conference of the M. E. Church shall be held in Calcutta on the 16th of December or possibly on the 20th of that month.

—Mr. Dosabhoy Framjee's judgment in regard to the three members of the Salvation Army is of great length, but does not prove the points that need to be proved. They were charged with being in an assembly of five or more persons likely to cause disturbance. Mr. and Mrs. Gladwin were not with them, but at some distance behind, for the reason that Mrs. G. is unable to walk quickly, and not for the prudential reasons suggested by the Magistrate. The three were accompanied by the Police. We have hundreds of times seen individuals escorted by the Police through the streets, but never without a crowd accompanying. Not quite sure whether he could count in Mr. and Mrs. G. but conscious that five were needed to establish the charge, the magistrate includes the people gathered by the unusual spectacle of three Europeans (one of them a lady) attended by a large body of Police. There were three persons singing, and not five; but the charge alleges that what was calculated to bring about a disturbance was the singing; the law required five; and the judgment is directly in the face of the law. They were charged (2) with having disobeyed an order which they knew to have been lawfully promulgated by a public servant. Did they know that the order had been lawfully propagated by the Commissioner? When the Calcutta Commissioner issued an order forbidding preaching in the public squares, five missionaries believed that the order was not a lawful one, and proceeded to preach as usual. They were arrested and tried, and the Judge decided that the Commissioner had gone beyond his province in issuing such an order. The three Salvationists did not believe that they could be legally impeded from singing the praises of God as they went through the streets. To us it appears that neither charge was established: but the Magistrate thought differently and imposed a fine of Rs. 50 on Mr. Tucker, and of Rs. 25 on each of the others, or, in default, fourteen days' imprisonment on the former, and a week's on each of the others.

Before the Magistrate delivered the above judgment, he disposed of the case of a Christian women who pleaded guilty to a charge of being drunk in a public street. The Magistrate addressing "Major" Tucker observed, "It is among these people that I should like to see you work." "Major" Tucker replied, "Yes, your Worship, if the police only give us a chance."

—We regret much to hear of the death of Mr. Ruttonjee Merwanjee Mehta, a convert to Christianity from Zoroastrianism. Mr. Mehta has been for some years at Secunderabad, and lately went to Madras on account of his own and wife's health. A friend there writes: "Bro. Mehta, who has been a very welcome visitor among us in this city for a few days past, very suddenly passed away yesterday, and was buried in the evening. He died of heart-disease, quietly, in the middle of the night." Mr. Mehta was held in much esteem by all that knew him, and we feel his loss very much.

—From the first it has seemed to us more likely that Westgate's story of his having murdered Lord Cavendish was true than that it was concocted. The Police take very little interest in disclosures not brought about by their agency, and we are not surprised that they should have poohpoohed the story. The man is evidently under deep conviction of guilt. He is still in Jamaica.

—The Comet has been flaming in the Eastern skies every day this week from 5 a. m. to sunrise. We remember the comet of 1843 and that of 1858 (was it?) but we never saw one that swept so much of the heavens as this one does. It is believed to have a periodicity of 70 years.

—Extract from a home letter:

London, Sept. 7th. On Tuesday I went to the great Temperance gathering at the Crystal Palace, expecting to meet Mr. Gregson, who was announced as one of the speakers, but he did not appear on the scene. However, I heard Mr. Francis Murphy and Mr. R. T. Booth speak, and 5000 children sing. That was worth hearing. In the evening I went to the Boardman's meeting in Rochester Square where the Sissons are staying. Miss Lottie Sisson has taken her passage to America by the Str. of the 15th. Last night I was at the meeting at Bethshan, the House of healing by faith. It is conducted by Mr. Boardman, Mrs. Baxter, and Miss Murray,—the last lives there. At these meetings, the testimonies to healing in answer to the prayer of faith, were most wonderful and helpful. One woman who had been refused admittance to several hospitals because she was considered incurable, and had then been refused admittance to the Home for Incurables because her mind was unsound, came to these meetings. She has been healed body and mind, and is now offering herself for employment in the Foreign Mission field. A gentleman whose wife has been a dreadful sufferer for years, and was told by the physicians that she must go to hospital and remain there for months under constant treatment, said that in answer to the prayer of faith his wife had been healed to the utter astonishment of the physician; and that they had asked prayers for their child who had a most distressing squint; on going home from the meeting they found their child had been completely cured. Those who have been healed are carrying the news far and wide, and are being blessed to the healing of others. And so the work spreads. There were

Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

several members of the Salvation Army at the meeting. One young man, a Swiss artist, gave a most interesting account of his conversion. He was an infidel, serving the devil to the utmost, when he went to Sheffield in 1880. There he was asked to make a caricature of a Salvation Army meeting. But when he looked at the people he saw Peace, Peace written in their faces, was convicted of sin simply by their appearance, attended the meetings and found the Saviour. Glory to God, these are great days, and yet we do but gather crumbs from the king's table.

—The *Dnyanodaya* very properly calls attention to a strange remark made by Dr. Hunter of the Education Commission at Poona.

He spoke of being interested in looking from the top of an ancient palace in the city in the direction of the village *from which Tukaram ascended*. We do not affirm that Dr. Hunter does *not* believe that Tukaram actually ascended in bodily form from Dehu, but as almost every other European does not believe this, and as a rapidly increasing number of Tukaram's countrymen do not believe this, we feel justified in saying that the remark has "the *appearance* of being prompted only by the desire to please his native hearers." If he does not believe it, we think that such remarks are very injurious, because they encourage many to be satisfied with thinking that if one's belief is correct, it does not matter whether he professes his belief or not. Nothing could be more damaging to character than to imagine that acting or speaking an untruth is not a serious matter. And as for securing real respect by such a course, we do not doubt that in his heart of hearts any man whose respect is worth desiring feels less respect for a person who uses words which he does not fully believe in.

This is a very unfortunate remark to fall from the lips of one to whom the Government has committed such a solemn trust. It happens that there are five places that contend for the honour of being the place of Tookaram's ascension, which is probably due to the fact that there was no historical mention of the ascension till 100 years or more after his death.

—We received on Thursday a telegram from Calcutta to this effect: "Great indignation is felt in religious circles here at the persecution of the Salvationists. A public meeting will probably be called to express sympathy for the imprisoned and protest against persecution. The action of Government is regarded as intolerant in the extreme."

A similar feeling prevails in Bombay, not only in religious circles, but among all classes, European and Native, judging from numerous indications that have reached us. We do not, at the time of writing this, know what expression will be given to this feeling. Many are anxious that a public meeting should be held.

—Major Tucker, Lieut. Norman and (Miss) Lieut. Thompson were released on Thursday, their property having been siezed under a distress warrant and the fines paid out of the proceeds. An application was made to the High Court in their behalf by Mr. Inverarity, to have the case transferred to itself for reconsideration, but without success, the Court not seeing that there had been any failure of justice.

—Mr. Mody after preaching to a tumultuous crowd at his usual stand on Tuesday, was in returning followed by the rabble and stoned, receiving we are sorry to say a severe wound in the back of his head. This did not hinder his preaching the next day, in the same place, his audience being then quiet and respectful. We may here state in few words that the preacher of the Gospel may always get an audience in the open air, in Bombay, the great majority of whom are disposed to listen quietly, and a small minority will make trouble *if they think there is nothing to be apprehended.*

—Mr. Ramchunder Bose began a course of Lectures in Bombay, last Wednesday, at the Grant Road Church which was filled, the audience consisting partly of Europeans and partly of Natives. Subject, the Moral Teachings of Socrates. The Lecturer said that in several respects the code of Morals propounded by this remarkable man was seriously defective and erroneous. The Lecturer spoke for about an hour, without notes, with great fluency, and with much force and earnestness. The subject announced for his second lecture (last evening) was "Our Moral Intuitions," and for the third (tomorrow 8 p. m. Grant Road Church) "Our Moral Wants." We believe he will lecture on Tuesday evening at the Free Church Mission Institution.

NOTICES OF BOOKS AND REPORTS.

"The Ministry of Healing; or Miracles of Cure in all Ages." By A. J. Gordon, D. D. Boston. Republished by Hodder and Stonghton, London. A notice of this work, extracted from an American Journal, appeared a month or two ago in our columns. We have read the book with great interest and satisfaction. The author is persuaded that the promises given to the first preachers of the Gospel are still valid, and that it is the want of faith on the part of the Church that deprives us of those attestations which accompanied the word preached by the first evangelists. The book has been written with great thoughtfulness and full consideration has been yielded to the various arguments advanced to disprove the proposition maintained in the book. The testimony of Scripture, of Reason, of the Church, of Theologians, of Missions, of the Adversary, of Experience, and of the healed, is presented in successive chapters, followed by the verdict of candour and the verdict of caution. Dr. Gordon does not hold the opinion that some have lately expressed, viz. that Christians are under obligation to exercise faith for the removal of *all* sickness and physical suffering; but that they are warranted in looking for the immediate restoration of those for whom they pray, to a much greater extent than is now supposed. The book is replete with instances of marvellous restorations, many of them occurring in the present century. We make the following extract from this book:

"We should not demand too much of the Christian Church of to-day. We should ask great things and expect great things of God; but of men, weak and backslidden in heart, we ought not to be too exacting. Faith for healing cannot rise above the general level of the Church's faith. There are multitudes of prayers in these days, prayers in the Church and prayers in the family; but how many Christians out of the great mass have any very extensive record of direct, definite and undisputable answers to their petitions? Of all who knock at the gate of heaven each day, how many wait and watch till the door is opened and their portion is brought to them? But it is not reasonable to expect that they who have no experience in prevailing prayers for other things should be able to wield at once the prayer of faith which saves the sick. In God's school it is no more true than in man's, that pupils can step immediately into the highest attainments with no previous study or diligent mastery of the first principles of faith. If the conviction and assurance of the Church as a whole should rise to the height of this great argument, we might witness wonderful things; but so long as it does not, we should not be made to doubt because of the meagre conquests that we witness. It is for us to pray always and earnestly that the Lord would be pleased to restore to his Church her primitive gifts by restoring her primitive endowments of unworldliness and poverty of spirit and separation unto God. If any organ of the body be weak and sickly, the only sure method of restoring it, is to tone up the whole system, and bring it to the nominal standard of health; so if the entire body of Christ were revived and reinvested with her first spiritual powers, these special gifts and functions of which we are writing would not fail to be in extensive exercise."

We have received and hope soon more fully to notice "Ten years of Self-Supporting Missions in India, by Wm. Taylor." Also "Elements of Astronomy" (in Marathi) by Rev. H. J. Bruce.

The Bombay Guardian.

SATURDAY, SEPTEMBER 30, 1882.

STRUGGLING FOR HOLINESS.

Struggling for holiness is by many regarded as the best evidence of holiness. Men are regarded as saints who put forth a great deal of effort in the pursuit of righteousness. Men in this country who travel on foot 500 or 1000 miles, under circumstances that aggravate the difficulty of the enterprise, to reach some sacred shrine, are looked upon as eminently righteous. The question is not, do they obtain what they strive after? their striving is regarded as itself the best evidence of holiness. Not merely among Hindoos does this way of viewing the matter, obtain; it is also found among Christians. Many biographies of good men are largely taken up with the account of their struggles after holiness. We are told of the deep sense of their own sinfulness, the tears, the earnest pleadings, the fastings, the perpetual conflicts, and we are expected to recognize them as holy because of this constant endeavour to be holy. And many have been led by these portraitures to conclude that all that Christianity can do for us is to awaken us and stimulate us to such ever-renewed efforts to beat back sin and follow hard after holiness. But is this what the Bible calls holiness? We do not call it health when a man, conscious of some severe illness, takes great pains to procure the help of physicians, and gives all his attention to the one matter of battling with the disease that besets him. We look on to see what is the issue of the conflict, and do not expect to regard him as possessed of health, until his conflict has terminated in victory. Many men go all their days battling with disease without overcoming it, and many go all their days battling with sin without overcoming it. It is so far a good sign when a man knows his sinfulness, as it leads us to hope that he will avail himself of the means of deliverance; nor can he be too much in earnest about it; but it is of the

utmost importance that he should wage the battle with the armour of heaven, conspicuous in which is the helmet, *hope of salvation*, the expectation of deliverance, and faith which brings the future near. Striving for holiness is not itself holiness and should never be confounded with it. The world looks on admiringly because of the penances and austerities and mortifications and tears and prayers and vigils with which some seek for holiness; but we are told that without holiness itself no man can see the Lord. Holiness is not an achievement but a gift. Our efforts and struggles bring us or should bring us to the recognition of our utter inability to purify ourselves, and happy is he who reaches the point of self-despair, realizing that he is utterly bankrupt of the ability to emancipate himself from sin. He is then in a fair way to perceive that what he himself, with all his self-tutoring and self-condemnation, is impotent to accomplish, Christ willingly undertakes to accomplish. When he ceases from the absurd enterprize of bringing a clean thing out of an unclean, there is an opportunity for Christ to show what he can do in the way of saving men from their sins. We are not under the law but under grace, both as regards justification and sanctification. Sin shall have no more dominion over you, is the promise distinctly made to believers, for the reason that they are not under the law, but under grace. That is to say, we are not left to our own efforts, but the power of Christ comes into our hearts to do what we cannot do. We reckon ourselves dead unto sin, by reckoning that He who died for us and rose again, is with us and in us, and that sin has to encounter not us but him. Recognition of Christ is victory. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?

Men are brought out of darkness into God's marvellous light, that they may minister to their fellow-men, becoming lights in the world, holding forth the word of life. But in order that they may be free to engage heartily in this service, it is necessary that their powers be liberated from the necessity of carrying on a continuous warfare within. There is enough to engage the utmost powers of every man in the outer world, in efforts to impart to others what God has shown to him. When the thirst of his own soul is satisfied in Christ, rivers of living water flow forth from him. But sin unsubdued within him, disables him, compelling him to give his chief attention to himself. Full salvation is the liberation of all our powers from the thraldom of sin, that they may be used by Christ for extending that Kingdom which is righteousness, peace and joy in the Holy Ghost.

I write unto you (designate you) young men, says the apostle John, because ye are strong and have overcome the wicked one. Again, he that is born of God keepeth himself and that wicked one toucheth him not. The victory here spoken of is doubtless the victory over inward sin, whereby a believer becomes fitted to engage in the work of battling with sin in the open and seeking the deliverance of those who are led captive of Satan at his will. The great aim of the Prince of this world is to keep the believer occupied with himself, to keep him engrossed in introspection, and fighting in his own strength with one that is stronger than himself. But the faith whereby we recognize the power and readiness of Christ to meet and discomfit our inward foes, and cast them out as he did the unclean spirits of old, delivers us from the necessity of spending all our moral and spiritual strength in fruitless efforts, and sets us free for the work of battling him who is entrenched in the hearts of others.

Christ is made of God unto us wisdom, righteousness, sanctification, redemption. In him we have these, in ourselves never. The law of the Spirit of life in Christ Jesus maketh us free from the law of sin and death. Christ is our holiness, and is so forever. The earth never becomes independent of the sun so that it can shine by itself; and the believer never becomes independent of Christ, so that he can walk in his own holiness. Take away the sun and the earth is enveloped in its pristine darkness; take away Christ from the saint and the sainthood is gone, sin is in its old ascendency.

APOCALYPTIC SKETCHES. LII.

"REWARD her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her, for she said in her heart, I sit a queen and am no widow and shall see no sorrow." Rev. XVIII. 6, 7.

The retribution here spoken of is that which is brought about by the truth. The system here spoken of has been characterized by a craving for the honour, glory and power of this present time, under the plea that God would be glorified in a church distinguished by these. But a church that clothes herself with these has already departed from God's conception of true and undefiled religion. The truth of God as set forth in the New Testament, has, in this system, been sacrificed to worldly pomp, splendour and influence. Gather to yourself the things that men desire, admire and glory in, and you will be certain to attract their regards to you and your Gospel; but your Gospel differs from Christ's, by the very fact that you thus seek to obtain the homage of men. The Prince of this world came to our Lord in the wilderness and showed him the kingdoms of this world and their glory, and showed him how these might easily become his, if he would accept of his counsel. Unsuccessful with the Master, he has since had large success with the servant, the vicar, the (so-called) vice-gerent. They who are faithful to the Master and who learn of him, eschew these worldly means of winning the world, and rely upon the bare truth of God, notwithstanding all the humiliations and perils of such fidelity. She who insists on sitting as a queen in this present time, looks with scorn and hatred upon those whose sole legacy is the word of God, and so long as she is allowed to do so, persecutes them to the extreme of torture and of death. Now when God from heaven shall bear witness to these despised ones, working for them and with them more gloriously and stupendously than when the apostles were on the earth, it will be the judgment of heaven against those who denied them a place among the covenanted of God, claiming for their own system the exclusive right to be entitled the Church of God. They will then be pierced by the two-edged sword of that truth which they have been so long trampling under foot. There is no agony like that which is experienced by those who have loudly professed to be the people of the living God, and who find the opprobrium of God coming upon them in the eyes of all the world. Their agony and shame will be very much in proportion to the greatness of their previous pretentions and assumptions. It is not necessary nor even allowable to suppose that the people whom the Lord acknowledges in that day, will be animated by any feeling of vindictiveness towards those who have persecuted and repressed them. Their very love to the souls of men appears in the fidelity with which they declare the simple truth of the Gospel. It was unutterably harrowing to Haman to be compelled to conduct Mordecai, invested with the insignia of the King's favour, through the streets of Susa. They who had assisted in putting to death Jesus of Nazareth, were pricked in their hearts as by a sword divine, when they beheld the proof that God had raised that Jesus to his own right hand as the true Messiah and the King of kings. The humiliation of the apostate Church shall be proportionate to her boundless assumptions, her claim to be the absolute controller of the destinies of all mankind.

"Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her."

These tremendous judgments will come in one day; not gradually, not in the way of natural development, not by a slowly undermining process; but there shall be one day in which the false bride shall be in her palace, sitting as a queen, and ruling the consciences of unnumbered millions, and receiving a show of respect from the monarchs of the earth, and gathering to herself subjects from Churches in which the word of God is not bound; and the very next day will witness the attestation of heaven to the people of its choice, covering with confusion all who had refused to acknowledge them, and stripping away the mask of many centuries. 'Thy plagues': death, lamentation, famine, fire. Claiming to be the life-dispenser of the world, she shall be adjudged dead in trespasses and sins. Instead of purple and fine linen and silks and pearls and all manner of delicacies, there will be lamentation and sackcloth and confusion. She that claimed to be the one through whom alone the bread of life can be received, is stricken suddenly with a conviction that she and hers are perishing with famine. She that professed to bring down fire from heaven, and wield the thunderbolts of God omnipotent, is compassed about by the consuming fire of God's word.

REMINISCENCES. CXCI.

EXTRACTS from diary. Bombay, 1848.

Dec. 22. My heart is racked by doubts, desires, fears, belief and unbelief conflicting. The Lord seems to come nearer and nearer; though the stronghold of unbelief in my heart comes down slowly. This morning a man asked me in the presence of the multitude what kind of health I enjoyed. I told him my health was now good; I had lately recovered from illness. He cried out, Then you have no faith in Christ; for it is said in your Scriptures that he who has faith in Christ will be delivered from all evil. I told him that sickness was not an evil to

Christians; it was a means of withdrawing their minds more from this world to God, and that I thanked God for my recent illness, I had received a blessing from it. He would not listen to me, but went on to say, Have you faith in Jesus Christ?—Yes, I have.—Then work miracles. I have been to the Scotch Mission School, and I have read in the Gospel of Mark that believers shall drink poison and it shall not harm them, and be able to work miracles. Now open the eyes of the blind. Come with me to the hospital and cure all the sick there, and I will believe that your religion is true. Here, I myself am a sick man; lay your hands on me and cure me. Your religion is a lie.—It is true, I answered, it is so written in Mark, and it is also true that I believe in Jesus.—Open the eyes of the blind then.—My heart fluttered within me. Bring the blind here, I said.—Cure me.—You do'nt look like a sick man. If I should cure you, it would not appear.—Pshaw! your religion is a lie, and you Christians will all go to hell.—Saying this he went away. Oh God, remove this stone from my heart, and this darkness from the eyes of the people.

23rd. Again this day was asked for proof and gave it not,—that is, such as would satisfy a Hindoo. Yet God is saying from the skies, Call unto me and I will answer thee and show thee great and mighty things which thou knowest not.

A man said, Lot was an adulterer yet he is called in the Bible a disciple of Jesus Christ. A black man, whether a Catholic or Protestant I know not, answered him and said that Lot lived 2,000 years before Christ; how could he then be called his disciple? The latter also said to me, why do you cast your bread before dogs? Give it to the children. The first man then said, is not God everywhere present? Then he is present in idols.—Why then, said I do you perform a ceremony to introduce God into the idol? And if I touch the idol, then you say that God is fled. You may as well worship one stone as another, by that argument. The man then said, if the Christian religion is true, how came the first disciples to suffer so much persecution?—This was in accordance with what Jesus told his followers, that all men should hate them. And they considered themselves happy in suffering for Christ, because they in this way gave evidence of their love to Christ. God makes trial of Christians in this way that the proof of their love may appear.

24th. I was yesterday going through a street inhabited by Mussulmans, who were inclined to be rude and to hurt me. There came along a gentleman on horseback with whom I was acquainted, who very civilly alighted from his horse to converse with me. I had a foolish feeling of pleasure because it showed the people that I was somebody. Afterwards, I made this reflection: This person, though not an intimate friend, had no hesitation in speaking to me and owning me as his friend before that people. But how infinitely more ready would Jesus Christ be to acknowledge me. Could any thing induce him to look another way and know me not? Or if I should call upon him in the presence of the multitude, would he for any consideration, remain silent? Would he make my salutation or petition the occasion for giving my enemies the greatest triumph they could possibly desire? Would a husband disown the wife of his bosom in the presence of a rabble, and say, Do what you like with her, I know her not? Christ is not my Friend, he is my Husband, the Lover of my soul. How greatly then do I wrong him by caring for the testimony of mere men, neglecting his own. When his own prayer, almost his dying word was, That the world may know that thou hast loved them, as thou hast loved me. And also, Whatever ye shall ask in my name, I will do it, that the Father may be glorified in the Son, that is, that the world may know that my Father and your Father is the true God, and that I am the true Redeemer.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

My Dear Sir,—We have been favoured here with four stirring lectures on subjects connected with Brahmism by Babu Ram Chunder Bose of Lucknow. The audiences were large and attentive and the Mission Hall was taxed to its limits. Mr. Bose after each lecture invited the audience to put questions or state their difficulties. After the first two lectures there were no questions put or objections set forth, but after the third a lad repeated from memory a speech, made it is said by another, on the subject of the previous evening. The speech embodied in a crude way some of Theodore Parker's rude calumnies. By some of the respectable and intelligent educated men who were present the young man's conduct was discountenanced and disaproved of, while by others from whom better might have been expected he received encouragement. The last evening was particularly lively inasmuch as a young graduate hailing from the Deccan, in a particularly bitter speech as far as it was intelligible, prophesied that his next twenty two years of life would find him a strict pagan Hindu such as he had been from even before his birth till the present time, and defended the worship of idols for persons of mean capacity and little education. Another gentleman, a barrister, however spoke remarkably well and sensibly though beside the point brought forwaad by the lecturer.

We were the better of the stirring up we got and are certainly much obliged to Mr. Bose for his clear logical (by the way one of the audience objected to their logical character) and incisive lectures and we trust he will have as large and as interested audiences during the remainder of his tour.

Chrusopeles.

Letter from Nagpur C. P.

Dear Bro.—How glad we were when a communication came to hand from our beloved Presiding Elder, brother D. O. Fox, intimating his intention of visiting our charge. When we had definite information regarding his coming we arranged for a morning prayer meeting (which lasted for a week) which we kept right up to the day of his arrival when we all felt ourselves in a position to lend a vigorous hand in the work our brother had come to prosecute in the name of the Lord. The special services began with energy. Great earnestness characterized all the exercises. The great God was powerfully present. Deep solemnity swayed every soul. The Master of assemblies hammered nails in sure places. Many a soul, we doubt not, went away under solemn deep conviction of sin. A few sought and found the pardon of their sins. Believers were greatly strengthened. The whole charge has been revived. Our brother spoke with deep earnestness and great pointedness. There is no question that the Holy Ghost has full and perfect sway in his soul.

There was quite a scene at the Methodist Hall, Lal Bagh, last Sabbath morning. Five children (all of Methodist parents) were presented for baptism. The little woman the Lord gave us on the 22nd instant (thus bringing us under the power of the letter "a word to parents" we addressed you a fortnight ago) was among the number.

After the close of a powerful service on Sunday evening, a large number partook of the Lord's Supper.

Our dear brother left us at 2 P. M. to-day for Bhusawal.

May God's richest benedictions rest upon his soul and labours of love, is our fervent prayer.

T. E. F. M.

25th September 1882.

Sir,—The Bombay Government seem to hate the Salvationists. "No wonder then that Mr. Dosabhoy Framji fined them yesterday. But the question involved is a public question and the whole Christian community of Bombay should therefore appeal to the High Court. A public subscription should be raised, if required. All unprejudiced minds in Bombay will gladly subscribe. I shall send my mite of contribution.

A Hindoo in race and religion.

Sir,—I am of opinion and I know that many agree with me in maintaining that the Salvation Army has not got justice at the hands of the authorities. This is a very grave statement to make, but when it is well supported by patent facts, it is fully justifiable, nay one is under a responsibility to make it. Now sir it is clear that the authorities took up an attitude of antagonism before even the "Army" had landed in India, allowing their sober reasons to be influenced by all sorts of imaginary fears as to what might happen. It is not usual that the liberties of the subjects should be interfered with by an arbitrary exercise of authority, even before any exercise of these liberties is seen. Doubtless the authorities may issue orders against a body which will CERTAINLY endanger the public peace; but this does not afford room for an arbitrary exercise of power. It has yet to be proved that the Salvation Army will lead to rioting. The question is not here as to whether the Army is wise or prudent in its measures; on this a difference of opinion is possible; but the question here is—Can the police authorities, without proof of the fact that there is danger to the peace, forbid any body from claiming a right conceeded to other bodies? Now it has been said that there is proof—in the police evidence in the police court. To those who were present in that court, or read that evidence, it will appear clear that the chief point is the report of Khan Saheb—the head of the detective police. It is to be noted that the alleged danger is from the Mahomedans. Now this Khan Saheb is a Mahomedan, and it is easy to understand that in a case where all his religious prejudices and wishes are against Christianity in general, and the peculiarly earnest body of the Salvation Army in particular, this officer would report danger to the public peace from their going out. Far more importance should be attched to Hindu evidence on this point. The Khan Saheb's peculiar qualifications were on this point peculiar disqualifications. It may be said again that several police officers gave corroborative evidence. The evidence of all is really the evidence of one in a police case, when the police are the prosecutors: and all the subordinate officers on pain of censure were naturally bound to support the view already come to by the Commissioner (if not by some higher authority) even before the Khan Saheb's report came in. But again, if danger was to be feared to the public peace from the Mahomedans, and if the Salvation Army were within their right in claiming to procession, why should not the Mahomedans be restrained? A very little knowledge of India enables one to see that the Mahomedan community is the most intolerent and violent in India. Should they be encouraged? Give them their rights by all means. It was said in court that a crop of Mahomedan preachers had recently sprung up. Why? Are they always preaching in such numbers? No—then they are the disturbers of the public peace, and ought to be moved on.

Again the police have been harsh towards the Army in ordering them to surrender their property, compelling them to suffer one punishment when an alternative was given. Was it right? And lastly as to the High Court I must maintain that there was a shirking of the real issue raised. Certainly there were two charges, but the second charge was the only one pertinent in the case. The Dept. Com. did not

order the army to disperse because at that time it was endangering the public peace, but because the Pol. Com. had instructed "the Army" not to procession. It is sheer quibbling to condemn "the Army" for not dispersing,—the chief element of offence is their coming out against the Commissioner's order. The refusal of the Judges to consider the legality of this order was based on a mere legal point; they were even anxious to prevent counsel discussing the second charge at all—tho' when pressed, permission was given to do so. It appears that the Judges or at least one of them came to the court with information obtained from the papers and evading the real issue allowed this cruel punishment to continue with the sanction of the High Court. Apologising for trespassing at such length on your space.

I remain Yours,
B. B.

SALVATION ARMY DEFENCE FUND.

Dear Sir,—Despite the loud and one-sided declamations of the secular press there are many who sympathize with the devoted men and women of the Salvation Army in their mission to this country, but there are very many more who are deeply concerned at the attitude of the Police authorities. Major Tucker and his associates cannot be expected to carry on this struggle for Christian liberty single handed; I would therefore suggest your permission that all in sympathy with the Army and the cause for which Major Tucker suffers send some help towards the expenses of the defence. Major Tucker knows nothing about this proposal—I enclose my mite.

If the Missionary Conference or any other representative body will arrange for a demonstration to protest against the action of the authorities and express sympathy with the ladies and gentlemen who have been treated so harshly, they will be very heartily supported by a large number of Christians in Bombay. I hope we will rise up to the exigencies of the hour in the interest of

CHRISTIAN LIBERTY.

Bombay, 29th September 1882.

NOTICES.

BAPTIST CHURCH (BELLASIS ROAD, BYCULLA).

The Rev. Hormazdji Pestonji will D. V. preach to-morrow at 11 A. M. and 6 P.M.

Epitome of News.

SATURDAY, SEPTEMBER 23.

—*Times of India*; "The Lawn Tennis Arm" is coming into prominence as a fashionable complaint. It is a very nasty one, as it seems more nervous than muscular. One firm of instrument-makers have invented a sleeve for its prevention, and a writer in the last number of the *Lancet* recommends chalmugra oil.

—The *Pioneer* publishes the following:—

The total number of rifles yielded by the garrison of Kafr ed-Dauar was thirty thousand.

The Khedive drove through Alexandria, escorted by 100 of the 13th Bengal Lancers, under Colonal Macnaughten. Their appearance created a profound sensation amongst the natives.

The *Times* states that England's disproportionate share in the management of the Suez Canal will seriously engage the attention of Government, and hints that the making of a new and larger Canal is not impossible.

—A local paper states that the Cowley Fathers are about to establish a mission in Madras.

—At Salem, on Tuesday, the trial of the nine prisoners charged with participating in the recent riots was concluded. Three of the prisoners were found guilty of having been in the crowd armed with sticks, and were sentenced to twelve months' rigorous imprisonment; and the remaining six were convicted of having formed part of the crowd, but unarmed, and sentenced to six months' imprisonment.

MONDAY, SEPTEMBER 25.

—*Bombay Gazette*: The petroleum controversy at Calcutta is at last settled. The four cargoes impounded by Government in May last, as dangerous oil, are now pronounced to be up to the standard required by law; the owners of the oil, after having suffered a heavy charge for interest, a severe loss from wastage, and enormous expenses in trying to free their property from the unwarrantable seizure by Government, have at last their cargoes made over to them. This has only been brought about by the arrival at Calcutta of Mr. Redwood, the Secretary and Chemical Adviser to the London Petroleum Association, who has taught the authorities there the proper use of Abel's testing instrument. How much longer the injustice to importers might have been prolonged had not this action been taken by the Petroleum Association at home, it is impossible to say. As it is, it appears a glaring instance of official ignorance aud injustice. Goods to the value of about seven lakhs of rupees have besn detained by the authorities in Calcutta for months in spite of the protest of their owners, in spite of most satisfactory proof of *bonâ fides* in shipment, and in spite of the advice of the Secretary of State, who promptly recommended a measure of relief.

—A Telegram from Simla, 21st September, to the Allahabad paper states that the Railway Conference concluded its business on Tuesday afternoon. "The Viceroy entertains the remaining members at dinner this evening; and tomorrow few, if any, will remain in Simla. A satisfactory code of rules has besn agreed to in reference to the most important matter in hand—the transfer of rolling-stock. Among minor arrangements a system has been agreed upon providing for the through booking of parcels at cheap rates from any one part of India to any other. The minimum charge will be one rupee, which will carry five seers a hundred miles, an additional charge of one anna being made for every additional hundred miles."

—The Pope received recently from London a gift of one hundred thousand francs, the sender of which implored the Apostolic benediction. Several offerings of large sums have lately been made in this way from England and from America, and they have gone far to supplement the reduction in the amount of Peter's pence, which in other parts of the world have fallen off considerably.

—*Bombay Gazette*: About 4 o'clock yesterday afternoon large crowds of natives began to assemble in the Esplanade Theatre and in an open space on the Esplanade to the south of it. At the latter place half-a-dozen Moulvies, clad in white garments, and standing on a bench, so as to be distinguished from the throng of listeners that surrounded them, were preaching the doctrines of Islamism. The assembly, composed chiefly of Mussulmans, was quite orderly, and formed a ring which enclosed a large number of Moslems squatted on the bare ground. The other assembly in the Esplanade Theatre was of a more varied description, consisting of European and Eurasian ladies and gentlemen, Parsees, Hindoos, Mussulmans, anb representatives of other sections of the native community. The theatre was filled in every part, and yet numbers pressed on to the doors demanding admittance, which had to be refused for want of room. Those who were thus left out contented themselves with forming, as it were, a besieging army round the theatre and its environments. About 4-30 p.m. Captain Bullard, a member of the Indian contingent of the Salvation Army, appeared with a number of Christian ladies and gentlemen upon the stage of the theatre, and was received with a volley of cheers which echoed throughout the building. He said he was sorry he was there alone to commence the proceedings of the evening, but he hoped the Army would be with him in short time. Hymns and prayers then followed in quick succession with frequent interruptions, the cheers and noises of the audience inside being echoed lustily by the crowds outside the premises. About this time Captain and Mrs. Gladwin, who arrived at the theatre, were the bearers of most unwelcome tidings to Captain Bullard and his friends.

Captain Bullard, addressing the audience, said they would be surprised to hear from him why he was alone and why his colleages were not there. It was known that one of their number was arrested the other day for blowing a cornet in the street. Not only was that considered an offence, but the police now told them, "You shall neither march nor sing in the streets." That day being Sunday, they had no wish or intention to play music in the streets; and in the morning Major Tucker sent a letter to the Superintendent of Police, asking if he would not allow the Army that afternoon to march from their head-quarters to the theatre, singing on their way to it. Instead of sending a reply, the Superintendent came to their head-quarters and told them that they would not be allowed to march and sing. Major Tucker expostulated, contending that processions of natives were common in the streets of Bombay, and asked for a similar indulgence. The police officer was unrelenting; and Major Tucker said they would march out that afternoon, be the consequences what they might. In the afternoon he (Captian Bullard) came alone to the theatre, and on the way he passed by two processions of natives, each of which was protected by policemen. He was informed that after the Army left the head-quarters, and were on their way, the members were arrested by the police; and so at that moment Major Tucker, Lieutenant (Miss) Thomson, and Lieutenant Norman were in the lock-up for marching and singing in the street. That was the reason, Captian Bullard said, why he was alone there to address them.

The proceedings of the evening were wound up by Captain Bullard about 6-30 p. m. with an address in English on the joys of salvation and eternity, which, for its earnestness, was very generally commended by those who understood him.

It appears that a procession of the Salvation Army, consisting of Major Tucker, Lieutenant Norman, Lieutenant (Miss) Thomson, and, we believe, one or two others, left their head-quarters in Khetwady 10th lane about 5 o'clok yesterday afternoon. They marched down Falkland-road on foot, singing on their way, Major Tucker bearing aloft a banner with a strange device—"War and fire"—in English characters. A crowd of natives, that increased as they went onward, followed them. Mr. Smith, the Deputy Commissioner of Police, Mr. Brewin, superintendent of Police, and other officers were with them to watch the proceedings. As the procession arrived at the junction of five roads near the big gas lamp-post in Obelisk-road ? a temporary stoppage of public traffic occurrred. The crowd of sight-seers was dispersed with a warning that those who did not would be arrested. A similar warning was held out to Major Tucker, who declined to heed it, and he and his colleagues were thereupon arrested. They were taken about 5-30 p. m. to the Girgaum police chowkey, where a charge was entered against them of forming an assembly which was likely to lead to a breach of the peace, contrary to section 151 of the Indian Penal Code. Major Tucker and his friends were told to find bail or to enter into their own recognisances to appear before the magistrate this morning, but they refused to do either. Major Tucker and Lieutenant Norman were placed in the European lock-up, where they met with every consideration at the hands

of the police officers, while Miss Thomson was accommodated upstairs in the quarters of a European police officer, a family man we believe. During the night Major Tucker and his comrade passed their time in singing hymns in the look-up amid the consolations of friends who were allowed to visit them. The charge against them will be heard to-day, before Mr. Dosabhoy Framjee, at the Girgaum Police Court, when the Public Prosecutor, we hear, will conduct the prosecution.

—*Indian Witness* : The Rev. W. B. Osborn writes from Melbourne, under date of 28th July, that he expected to sail with his family for San Francisco in a short time. Mrs. Osborn's health did not admit of their return to India.

Tuesday, September 26.

—The report of the triad of the three Salvationists takes up six columns of the *Times of India*. We can only make room for Major Tucker's defence :

Major Tucker, in addressing the Court on behalf of the defence, said that there might be occasions in which political or religious bigotry would render an action which a man had a perfect right to perform dangerous to the community ; and yet it would be the duty of the magistrate to uphold the man in the performance of that action. For instance, a Christian place of worship might be started in a Brahmin village, and might give rise to great difficulties. Yet it would be the duty of the magistrate to secure to the Christians their rights, and to use force if necessary to secure them. Supposing there might be a few ill disposed persons who were intending to interfere with their processions, he would not think that the magistrate would entertain the idea that the Mahomadans or any other class of the community of Bombay as a whole ever contemplated attacking them. There was not a jot or a tittle of evidence to show that. Supposing there were a few ill disposed persons who contemplated interfering with their processions, was a right to be taken away because these ill disposed people were inolined to interfere with the exercise of this right? Supposing there was a certain person who was obnoxious to other persons, was he to be confined to his house and the other people allowed at large, or were the people who were going to attack him to be dealt with? His worship might take another instance, that of a jeweller, with all his costly jewels shown in his shop window—an immense temptation to a house breaker—was the magistrate to say to the jeweller "you had no business to tempt the man with the display of jewels?" No. The magistrate's business was to protect the shopkeeper against any offence of that kind. In the same way they ought not to be prevented from the exercise of their lawful right to go in procession because a few people objected to it. In England the mob had frequently said to the Salvationists "You shan't go out," but they had gone out, nevertheless, and faced the howling mob and they had conquered through the grace of God. They had said "Here we are, brethren. We wish good to your souls. We must go out because God tells us to go. We wish you no harm. You may do what you like to us." Major Tucker proceeded to refer his worship to the decision given in the case of Dr. Thoburn decided at Calcutta, in which an attempt was made to stop Christian processions. In this case it was decided that Christians had a right to go in procession, and as a cosequence of this decision they did go in procession. The Commissioner's order regarding the Salvationists was absolute. He had not given them a particle of hope for the future. He (Major Tucker) tried to come to some arrangement with him, but to no purpose. They were told by the police authorities that their intention was to put their foot upon them, and in the letter from the Commissoner his worship would see that they were to be suppressed with a high hand. Were Christians to be forbidden the common right that Hindoos and Mahomedans enjoyed? His worship had lived in Bombay, and had seen the native processions. The noise they made beat the noise that the Salvationists made. They thought that they could make a noise before they came to India, but they had been entirely confounded in Bombay by the noise made by the natives. (Laughter.)The question to be decided was an important one. They had not come to set authority at defiance—God forbid. They wanted to hold it up; and all along had tried to act entirely with the police. As this had been impossible he was obliged to put matters to a test.

Mr. Cleveland having replied,

His Worship intimated that he should deliver his decision in the case on Wednesday. The defendeants were released from custody on entering into their own recognizances of Rs. 100 to appear on Wednesday, and on giving an undertaking not to engage in any processions until after the decision in the case had been given.

—The *Bombay Gazette* says : In their curious, but by no means unbecoming, costume of blue and yellow the accused arranged themselves around the dingy table of the court and watched and took part in the proceedings with the utmost cheerfulness. The "Major" is evidently well conversant with the procedure of magistrate's courts, for he examined and cross-examined in a quiet and telling manner. The case was not devoid of amusing features ; and the Salvationists, by their frequent and hearty laughter, showed plainly enough that their religion is not so utterly gloomy as to forbid the indulgence of a little humour.

Wednesday, September 27.

—*Bombay Gazette* : "For more than a quarter of a century Dastur Peshotun has been an indefatigable worker in the study of the Pahlavi language, and so thoroughly has he made this branch of investigation his own, and so well has he unravelled the principles of its development, that he may be said to have founded the correct way of translating difficult Pahlavi texts. The Pahlavi language, as a study, owes very much to him, and from the publication of his excellent "Pahlavi Grammar," in 1871, up to the present day, his interest in it and his zeal for its thorough investigation have steadily increased. But few of the many contributions he has made to the cause of his favourite study promise to be more important in their ultimate issues than the publication of his "Dinkard."

"The "Dinkard," or "Acts of the Religion," is a large collection of old fragments regarding the doctrines, ceremonies, customs, history, traditions, and literature of the Mazdayasnian religion, which styles itself emphatically "The good religion." Its language is often complicated and difficult, so that no attempt had hitherto been made to translate more than a few fragments of this important work."

—Writing of the Bombay Government's Local Self-government Resolution, the *Pioneer* remarks:— "The plea of the local Government in the thread-bare protest of prematurity in the words of the Resolution, "political education is a tender plant of very slow growth, and it cannot be wisely forced into premature development" This is an objecttion which the advocates of self-government have grown tired of answering ; and it might have been expected that even its opponents would have recognized that now that the decision has been taken, its validity has entirely vanished. There is plenty of room still for difference on the thousand and one questions which the new measures raise and will raise, but there can be only one opinion that, in coming to issue on this point with the Supreme Government, the Government of Bombay has taken a deplorably mistaken course."

—A correspondent writes :—"At about 7 a. m. yesterday (21st instant) one Bhola Singh, a store peon in the Locomotive Department at the Phalera Station, on the Rajputana Railway, possessed himself of a tulwar and ran *amuk* in the Locomotive shed. He killed two fitters, and then went in search of two other men whose lives he wished to take, brandishing his tulwar and keeping at bay every one he met with on his road. The entire police staff, seven in number, kept about him, at a distance of some 30 yards; each policeman was armed with a club, but not one of them had pluck to attempt to disarm the murderer." The Volunteer Rifles were called out and the man arrested.

—The *Indu Prakash* (native) strongly disapproves of the "unnecessarily sensational things said of the Salvationists by some of their own countrymen," and accuses Mr. Dossabhoy of petulance and hasty rudeness Too much is made of the affair, the *Indu Prakash* thinks. "The Salvationists promise to work in peace, and the blowing of a cornet, although it was an infringement of the law and deserved to be dealt with according to law, did not mean a harbinger of war or such troubles, as seemed to disturb the magisterial equanimity of Mr. Dossabhoy when reading his lecture to 'Major' Tucker and his comrades. Then there is another reason why we should welcome the efforts of the Salvationists, however much we may differ from their opinions. We have had too much and have enough of what is known as 'political Christianity.' Men have come to India, with the professed object of teaching the tenets of Christianity to them and have then turned 'political missionaries'—preaching 'good will unto men' in the evening and writing 'political' letters at night or telling Viceroys or Governors or Secretaries that natives are a lot of bad people—educated natives principally. This sort of legerdemain obtains amongst several religious men and has made natives hostile to the religion they profess. It is time Christian missionaries learnt less to dabble in politics and showed some of that self-sacrificing temper, which alone makes good religion worth having. The Salvationists may be laughed at and ridiculed ; but they have at least this to say for-themselves—that they will not be affected by the dust of politics and carry the Bible in the one hand and the dagger in the other."

—Private Todd, C. Troop, King's Dragoon Guards, shot himself at Meerut on the night of the 20th instant, while labouring under temporay insanity.

—The Baptists in Sweden now number 20,000 members. Their churches have enjoyed a continuous revival the past year, and the Government is becoming more tolerant to them.

—Am. *Foreign Missionary*, September : The last Congress passed, and the President approved, a bill authorizing the employment of a consul-general in Persia. This is an important step in advance, in its bearing upon the interests of the Persia mission. Hitherto our missionaries in all difficulties between them and the Government of Persia have been compelled to resort to the British minister for his intervention. It is fair to say that they have often been placed under great obligations to him by his good offices. It is doubtful, however, whether his estimate of missionary operations is such as would lead him on all occasions to maintain their rights. It is a matter of rejoicing, therefore, that our Government has sent out a representative to be stationed at Teheran—provided of course that he shall prove to be the right man in the place.

Gratifying accounts are received of successes in the China Missions. Rev. Hunter Corbett says, June 19th : "I have lately returned from a journey of seventy-five days. The field was never more encouraging than now. I received in all fifty-one on profession of faith. Mr. Leyenberger has lately baptized one hundred and three adults and eight children." A letter of June 26 from Dr. Happer says : "On the 11th inst. it was our privilege to receive eight persons to the communion of

the First Presbyterian Church of Canton, on profession of their faith."

—*Overland, Mail*, Sept. 8: War has again broken out between Chili and Peru, and details of some early fights—massacres rather—are to hand. The accounts of the barbarities practised on either side are simply sickening, and gross libels on the game of war, as practised by civilised nations. To slaughter prisoners in cold blood is only butchery—and Chili yet aspires to the name of virtuous.

The name of Henry Havelock, the hero of Lucknow, is dear to every Englishman, and it was with universal feelings of sympathy and sorrow the tidings were received that his veneable widow had ceased to live amongst us. The daughter of a well-known missionary, Hannah Shepherd Marshman was married to the young soldier at Serampore in 1829, and for many years—Havelock was for twenty-three years a subaltern—shared the trials as well as the joys of a lieutenant's home, in which small means and an increasing family combined to produce something like actual poverty. With equal courage she afterwards endured that harder fate, so common to ladies of her class, separation from her husband on account of her children in England—a separation which included the whole anxious period of the first Afghan war. In 1850 the state of Major Havelock's health necessitated his taking sick leave to England, and after an absence of twenty-seven years he spent one year at home recruiting his strength. This was the last time he was seen by any of his family, except by the eldest son, who served with great gallantry under his command at Lucknow in 1857.

Thursday, September 28.

—The man Westgate who has accused himself of the murders of Lord F. Cavendish and Mr. Burke, has been removed to a gaol in Jamaica, because of the Fantome having been ordered to Barbadoes. He still maintains that his confession is true. He is closely watched, because of his having threatened to commit suicide. He is troubled with fearful dreams, and wakes raving. The Doctors say he is suffering from intense excitement. Westgate states that after the murderous affray he went back and stabbed Lord Frederick in the back.

—The *Times* of Sept. 6 says:—"We have reason to believe that the British Government is in possession of correspondence between the Sultan and Arabi, which fully establishes the fact of their collusion. No little sensation would be excited if circumstances should seem to call for the publication of this correspondence.

—The Rev. G. M. Cobban, Wesleyan Missionary, writes to the *Madras Mail*:—": The policy of Sir F. Souter is vigorous, but surely it is unnecessarily severe, for it may be taken for granted that there is no probability that any thing like a riotous disturbance will be occasioned by the Salvation Army in India. The disturbances connected with their work in England have been due to organised opposition from beer-sellers, &c., whose gains have in many places been seriously affected by their work, but here in India there are no interests of this kind with which they can come into fierce collision. The dress and methods of work employed by Major Tucker and his friends may awaken considerable curiosity and interest, but there is nothing in these which is calculated to produce a riotous disturbance among the populace, and we may assume that in presenting the truths of Christianity to Hindus they will be no less judicious than other missionaries. If it be said that they have had no experience in preaching to Hindus and are therefore likely to err, I reply that they have already shown themselves willing to learn from the experience and counsel of missionaries in the field. It is quite certain that the present treatment of the Salvation Army is not rendered necessary by the attitude of Hindus towards Christianity, for to their credit, be it said, they are as tolerant towards it as Englishmen are. Unless it could be shown that the law makes the arrest of Major Tucker and his friends an imperative duty which could not be left undone, it will be exceedingly difficult to justify it on other grounds. I cherish, with many others, the hope that the Bombay official policy towards the Salvation Army may soon be reversed. It looks very like persecution; it will puzzle a mass of the people, and, however well intentioned it may be, is unnecessary; and I might add unwise. However, it will doubtless help forward the work of the Salvation Army."

—The *New Dispensation*, addressing the Salvation Army, says: We believe you have been raised by Providence for the benefit of Christendom, and your advent here in India is, we believe, providential. Nay we give you even greater credit than most of your fellow-Christains seem diaposed to accord. We do most solemnly believe that your able General, William Booth, is an inspired apostle of God, whom He has entrusted with divine messages and endowed with heavenly power and resources to give effect to those messages. General Booth is no ordinary man; he is a man of God, fully inspired for the great work He has given him to do on earth. As such we revere him and love him. And we regard the entire organization of the Salvation Army as the work of the Holy God. So mighty an agency surely man hath not made. But the Lord's finger is visible in its arrangements and operations. The way in which your Army has been fighting these fifteen years with the errors and vices of the meanest and the vilest of your race, and the success, with which you have reclaimed many a fallen brother and sister from the sink of iniquity bespeak the abundant grace of Heaven's King over your work. You have proved beyond doubt, zealous soldiers of the cross, that the Lord is with you, and that His grace flies round your banner wherever you go. In the spirit of your Master and Captain ye have gone forth seeking and saving the lost, and great is your reward.

Friday, September 29.

—The *Lombardy*, with English mails left Aden for Bombay, Thursday, 2 p. m.

—*Times of India*: One of the most magnificent comets which have appeared for many years has been visible in Bombay for at least four days. It is to be observed in the eastern sky a little to the south of the point from which the sun rises, and can be first seen throughout its whole length about an hour before dawn. It is a very brilliant one, and of the true orthodox character, having a beautiful tail of such a length that it can best be described as reaching nearly half way up into the sky. To be more exact, it has a length of abut thirty apparent diameters of the moon. The head of the comet, or nucleus, is very small, appearing like a brilliant bright spot at the lower and narrower end of the tail. It is not yet certain whether this is a new comet or Pon's Comet discorved in 1812. More likely it is not Pon's comet. It does not as yet seem to be known either as to whether this comet is approaching or receding from the sun. If it be receding it is not unlikely that it is the same comet which was seen very near perihelion by the Eclipse party during their visit to Egypt shortly before the war.

—The first experiment of lighting sections of New York with Edison's incandescent electric lamps was made successfully on September 4. Mr. Edison has laid eighteen miles of wire in pipes, and has placed 16,000 lamps in stores and offices. Five thousand lamps along six miles of wire were burning on that night, the circuit including the *Times* and *Herald* buildings and some large offices. In all of these, *Daily News* correspondent says, the light was soft, perfectly steady, and seemed more evenly distributed than from gas burners; while it gave out only a fifteenth of the heat of gas. The expense will be a trifle less. The lamp circuits have a porcelain shade over an air-tight pear-shaped ground-glass globe four inches in diameter, in which is a carbon horse-shoe. All the subscribers expressed satisfaction with the experiment. Lights half a mile from the supply station burned as brightly as those in the station. When the work in the section is completed 22,000 lamps will be supplied from one station.

—*Bombay Gazette*: (for *Mecca* we should probaly read *Kerbela*:) The preparatory ceremony for the removal to Mecca of the remains of the mother of His Highness Aga Ali Shah was performed on the 23rd instant in the Hoosnabad gardens. The Janaja or the taboot issued on the morning of the 24th. It was escorted by about 2,500 Khojas. The members of the Aga Khan family headed the procession. The rear was brought up by 77 standard bearers. The procession slowly wound its way by the Matharpaccady road, on towards the Mazagon dockyard road. All along the road the cry of "*Shehide Kerbella baba, qurribe bewatan baba*" was repeated. The coffin was put on board a boat at about 10 30 p. m.

—Deaths last week, 457.

Selections.

SOUTH-SEA MISSIONS.

The following extracts from the speach of Captain Turpie, now commander of the good missionary ship "John Williams," delivered at the last anniversary of the London Missionary Society, will be read with interest. It gives a striking picture of the progress of the Gospel in the vast archipelago of the South Seas:

It is twenty-six years ago now since I accepted the post of first officer of what I may call the No. 1 "John Williams"; it is only about three months since I left the deck of the No. 3 "John Williams," and hope at the end of the year to again put my foot on her decks.

Four thousand miles eastward of Sydney in Australia, is the southeastern-most island under the auspices of the Missionary Society—Rapa, or Para. The "John Williams" sails annually on her voyages, returning to Sydney at the end of the year to refit and to replenish her stores, both for the stations and the ship herself. A committee of gentlemen in Sydney, whose time means money, freely give their best energies to the direction of the ship, so that they may obtain the greatest amount of work in the least possible time out of her, and their sole endeavor is to keep the ship going in what is her proper work. Sailing from Sydney, usually in the month of March, we go away about four thousand miles to the eastward to Tahiti, and there take on board one of the European missionaries, or if it is not his turn, go down to the Leeward Islands of the same group, and take on board one of the missionaries to visit what are termed the out-stations, the Austral group. You will understand that the various islands where the same language is spoken are divided into districts, and under the management of what are called district committees. Thirty-eight of the fifty-two island stations of the London Missionary Society are under the care of native preachers, who are visited annually by a European Missionary, who is resident in the group forming the district. We go out with him to the Austral group, taking with us from Sydney supplies for the missionary stations as well as supplies for the native teachers. On arriving there, the ship lies off and on, for there is no anchorage at those islands, and the ship's boat takes the missionary on shore, who occupies his time while there in examining both day and Sabbath schools, advising the teacher, hearing his report, and generally superintending the whole of the work. Meanwhile the ship's crew are employed in landing stores for the teachers and missionaries, and keeping up a communication between the ship and the shore.

THE ISLANDS OF THE AUSTRAL GROUP

were the first to be taken under the care of the London Missionary Society, and the progress made in that group is something remarkable. Instead of being native savages, and offering human sacrifices in heathen temples, they are to-day building their own ships, sailing them, navigating them, importing cotton, and exporting the products of their own island in their own ships, manned by thir own men, and commanded by their own captains, to the neighboring islands; they have got so far as to set aside the old chapels that were built in the early days, and have chartered vessels to proceed to San Francisco, and bring chapels, paying for them before they are opened.

Last March twelve months, the day we were leaving Sydney wharves to proceed on our twelve months' voyage, a telegram from Cooktown announced the death of twelve native teachers at New Guinea by massacre. Eight of them I had taken there myself. It was my lot to proceed that same day with only the telegram, not particulars, to the island from whence they came, and with Mr. Green I landed on some of the islands to which some of them belonged. I told our sad, sad story of the death of two of their relatives and friends. This was in the island of Rimatara, in the Austral group. And what do you think the reply was in an open-air meeting? We have May meetings there as well as here, though they are sometimes held in August. They are held as nearly as possible on the arrival of the steamer. At that meeting, when they were told of the death of their friends, one fine young fellow, as the speaker of the sentiments of all, stood up and said "They could not have fallen in a nobler cause, and it only remains for us to fill their places." I must tell you here, that after visiting the different out-stations, we have to return to the principal station with the visiting deputation for the year. It means work for the "John Williams," for the trade-wind blows from the eastward almost continually in the Pacific, and sometimes we find that the island is direct eastward, and there is nothing to be done but "thrashing," as we call it, and it means wear and tear, but no more suitable, faithfully built vessel ever floated than the "John Williams." It takes time, however, to beat against a wind 700 or 800 miles—from fourteen to fifteen days. From there we go on to

THE HARVEY GROUP,

and there I had to tell the same story of the death of their friends in New Guinea. The reply was even more spontaneous than that at Rimatara, that their only duty was to fill the places of those who had died, and "Here am I; send me," resounded through the institution at Raratonga which is under the care of the Rev. W. W. Gill. These men were not ignorant of what lay before them. Same people think they were, but they knew as well, and better than we did, the dangers that lay before them, yet they volunteeered to go. And they did not do so to make a living of it; they did not go because they had no landed property at home, for they left their land and their children to go to New Guinea, and if you ask them why they are so earnest in this work, they will tell you that they know by experience what blessings they have received through the Gospel of Christ. There is one thing in regard to the scarcity of workers from Christianized lands, which seems to me to be overlooked, and that is this: none of us here know by experience what it is to live without the Bible, apart from all the Christian institutions with which our land is blessed, being left to ourselves to work all iniquity with greediness. If we could realize the fact ourselves, and the escape from it which some of these people have had, we should be the more ready to go and do as they are doing. At Raratonga it became so hot for us as to who should take the place of the murdered teachers in New Guinea, that they had to draw lots for it, and eight were selected by lot. Let me give the institution under the care of the Rev. A. Pearse its due share of credit. Three of the eight were from that institution. They all volunteered to go, and they would be ready on the return of the "John Williams" for them at the end of the year. Well, if we go through that group, we find that islands which were heathen when I first entered upon missionary work on board the "John Williams," are now Christianized; that they have men to work as teachers in New Guinea at the present day; that they are annually sending young men as students to the institutions at Raratonga, and that they are helping in a most liberal way to spread the Gospel. I think no one will admit that there has been any failure in that group. I have particulars with regard to the people in my pocket, in the handwriting of traders resident on the island of Raratonga, and twenty-six years ago, when I first knew it, the trade of that island was *nil*, but at the present day the testimony of respectable traders living on the island is to this effect—that £50,000 worth of exports go from that group annually. The Australian colonies reap the benefit of it after Manchester, for nearly all the goods are paid for in Manchester cotton goods. Then we go to

SAVAGE ISLAND.

Twenty-five years ago I was one of the crew who landed Mr. Herbert and Mr. Drummond, two of our missionaries, on that island. It was at that time doubtful whether it was safe to land or not. We did however, and met with far more kindness from the people than we anticipated. I was instructed by the captain that if I could get the boat taken care of by them, I was at liberty to spend the Sunday on shore. I made my wishes known, and they carried her more than a mile inland, and made a bed for her of cocoanut leaves. At that time Christianity had but a faint hold on Savage Island; but it has subscribed for the last four or five years, I think, something like £500 annually to the funds of the London Missionary Society, and what is of more value, it has supplied good, suitable men and women as pioneers of the Gospel in New Guinea. I have taken them there myself and have brought back the widows of some, and the widowers in other cases. These men go with their lives in their hands, simply because they feel the love of Christ compels them. I was at a May meeting in August last on Savage Island, and I had to do something like what I am doing now, because they would give us their annual present of yams, which amounts to £25 yearly. I have never seen that present to the "John Williams" acknowledged in the treasurer's account. Still the fact remains, that if they did not give them to me, I should have to pay £25 for them. If we go on to

SAMOA,

there we find the Society's work in full operation; in fact, Samoa is looked upon as the headquarters of the London Missionary Society in the South Sea, and the important work that is going on there perhaps justifies it, although some other islands are rather jealous of that. However, you can read for yourselves the report of Dr. Turner about his institution. I have stood in the institution and spoken to the native students preparing to be native teachers. When I last spoke to them in November last, there were about seventy young men and their wives listening with eager avidity to what I had to tell them of what was going on in other lands; for many of the islands under the care of the Society in the South Pacific are far more ignorant of what is going on in the others than you are of the whole, and the only means of communication is by the "John Williams." North of Samoa are three very interesting groups of islands; then comes the

ELLIS GROUP,

and then the Gilbert group, forming sixteen outstations, with native teachers. I think the number of teachers is something like twenty-eight. Eleven years ago those islands were heathen altogether, and the people were continnally fighting with each other; in fact, the population was decreasing rapidly on account of their evil habits; but to-day, with the exception of Byron Island, the whole of them are civilized and Christianized. I do not mean by that that every individual is a member of the Church of Christ, but that they are living in a state of harmony and peace with each other. The schools are well and regularly attended; the people are decently clothed; they have built for themselves new houses, and they import places of worship at a very extravagant expense, which they pay themselves to traders from the Australian colonies. I think, then, that you will admit there has been no failure there. More than that, ten years ago one island of the group was utterly in heathen darkness. I think we were the first white men that they had ever seen. We were two hours in effecting a landing amongst them, and when we did so we had to stand another hour to be put through heathenish ceremonies to propitiate the gods, lest we should bring disease into the island. When we asked the old king to allow Christianity to be introduced into the island, he said "No; the gods of Nanomanga are my gods; we know of no other, and do not want you or your message." They were herding together at that time like beasts, and that is a mild way of putting it. In that island now, under the care of a young Samoan teacher named John, the people have learned to read and write, and they are reading the Word of God in their own tongue, for you will bear in mind that the Scriptures were translated into their language, as they speak nearly the Samoan tongue. All this has taken place in less than eleven years, and shows the readiness with which the people turn aside from their false gods, and lay hold of the Gospel. The New Hebrides were given over to the Presbyterian Missionary Society who are to-day working it, and so we go on to

THE LOYALTY GROUP.

There, twenty-five years ago, I myself was in a boat landing goods for the missionaries, when the people came down fully armed with clubs and spears, white-washed on one side and their natural color on the other; but to-day you may walk the length and breadth of Murray and find the people clothed and in their right mind, with schools in every village; and if you want to buy a hundred-weight of yams, or a pig, or fowls, or whatever it may be, and ask the native what you owe him for it, he will take out a pencil and paper or a slate and work it out in plain arithmetic, and say 'There is the bill.' Two years ago I was returning from New Guinea to the Loyalty group, after landing a devoted band of teachers there, and in conversation with one of the teachers belonging to Murray, I said to him 'Did you feel nervous when you were landed, to do your best at East Cape?' He said 'No, I did not.' I said 'I think I should.' 'Well,' he said, 'here is the difference between you and me. I know in my own experience what the Gospel has done for myself. I was born in heathenism, I lived almost to maturity in heathenism, and I know what the Gospel has done at Murray. It has changed the people of Murray entirely, and I have full faith that it can change the people of New Guinea. On that faith I went, and on that faith I will go back.' In Lifoo, when I was first engaged in missionary work, the people were savages. Teachers had been at work upon them, and an influence had been exerted, but there was no great sign of change amongst the people, and the majority, at any rate, were altogether devoid of anything like Christianity but to-day they are living in peace and quietness, except for persecution. They have their schools and their chapels, and they are volunteering at every opening to go in and take possession of other lands, simply because they have realized what a blessing the Gospel of Christ is to them who receive it."

THE habit of borrowing trouble is wrong, because it is *unbelief*. God has promised to take care of us. The Bible blooms with assurances.

WOMAN'S WORK AMONG THE CHILDREN.

BY THE EDITOR OF "SERVICE FOR THE KING."

"*Bring them up in the nurture and admonition of the Lord.*"

THERE are two passages of Scripture to which I always like to call attention when woman's work is under consideration. We shall find the first in the opening of the eighth chapter of St. Luke: "And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna and many others," were Jesus, and "ministered unto Him of their substance."

May not this simple story answer some of the many questions mooted concerning woman's work in the Church of Christ? Does any one ask, "Who are the women to be employed?" and "What is to be their occupation?"

I think we may find both these questions answered here in a very few words. Verse 2 will give us a description of their antecedents, "Women who have been healed;" and the following verse very comprehensively defines their employment—"who ministered unto Him of their substance." This brief epitome seems to contain within itself all of *woman's work* that is contemplated in the words as we so often use them, supposing their "substance" to include not money only, but time, health, talents, energy—all that God has given.

"Women that had been healed." They had needed healing. The "evil spirits and the many infirmities" had left a deep-set mark of wreck and ruin upon each of them, from which one Hand only could raise and restore. That Hand had been laid upon them, and had done its healing work. But not this only; while its loving pressure wiped out the branded stain, it unrolled before their wondering eyes their future high commission, "When I am hungry, ye shall give Me meat; when I am thirsty, ye shall give Me drink: when I am a stranger, ye shall take Me in; when I am naked, ye shall clothe Me; when I am sick, ye shall visit Me; when I am in prison, ye shall come to Me."

How many happy, thankful hearts have accepted that commission! What an army of ministering women is waiting for the sentence of the in-gathering day. "Inasmuch as ye have done it to the least of these My brethren ye have done it unto Me." That blessed word, *ministry*, seems to be written across the whole page of woman's work.

But it is not of this work in its more extended sense that I am about to speak just now, but rather of one of its details, as we find the subject broken up for us by an inspired Apostle in our second passage, 1 Tim. v. 10. In priority of order, and perhaps also of importance, stands that vocation in which woman may be almost said to possess a monopoly, "If she have brought up children." This is supposed by many to have reference to the care of orphans, which was considered to be emphatically *Church* work, rather than to the ordinary training of a family. Be this as it may, we may surely take the clause in its widest sense, as including all that womanly love, devotedness, and tact was intended to do for the little ones, when God gave to every woman a mother's heart. *A mother's heart!* What shall we say about that most unselfish thing in God's creation? We will only say this, that if it were always purified by God's Spirit, and guided by His Word, much of our most laborious machinery would be unnecessary and out of place. What infant-school could be so safe or happy as a Christian home? What Sunday lesson so abiding as that taught by parents' lips?

But we are not going now to enter upon the question of *education*, either of the upper or lower classes, interesting though it may be; it is far too wide a subject. We shall only take up two thoughts in connection with the clause I have quoted.

The first is this, that while the varied departments of work may be divided or selected according to ability, disposition, or circumstances, this one capability ought to be cultivated as of universal obligation. I believe that the care and instruction of children, at some time and in some measure, is essential to the development of a perfect woman; and that the Church with God's great nursery of orphans committed to her by Him, has not only a solemn charge to fulfil, but a blessed field of training, provided by the Master, for the many women who are not otherwise called into the cares and interests of family life. Why should women become unloving and unlovely, simply from circumstances, unless it be that those circumstances are contrary to the mind of Him by whom they were created, and that the selfish narrowness in which some are wrapping themselves up, can never develop the faculties and feelings with which He has so richly endowed them. We might follow out this subject, but I leave it as a suggestion. Let us come more definitely to the practical point, "*brought up children.*"

It seems to me that one of the most general defects among us, whether as mothers or teachers of the young, is the absence of any careful, painstaking investigation of that wonderful creation which God has put into our hands—a living child! How much, or how *little*, of the training of our teachers is devoted to the study of human nature? How much, or how *little*, time do they bestow on patient inquiry into the physical laws, the heart's affections, the intellectual powers with which they intend to have daily contact, and *that* for the purpose of *bringing up*, preparing for life—life that must stretch out into eternity—the future man or woman? Often have sensitive natures been withered, often have fine intellects been stunted, because a well-meaning and ambitious teacher has never tried to understand how much a child's heart can feel, and how little a child's brain can bear. How many a fond but unobservant mother has gloried in the attainments of her children, utterly unaware of the strain upon youthful energy, and the premature demand on undeveloped power, which will leave its mark of consequent feebleness for life! Dear young mothers, who are busy studying works on education, and counting up the accomplishments you are wishing your children to acquire, do this if you will, but read the books that God has given you, the book of that compound being, "body, soul, and spirit," which He has "so fearfully and wonderfully made:" and the book of the external world, which He has fitted for its dwelling-place: and, above all, that blessed book of Revelation, which tells of man" made upright," man ruined, man saved and restored, which tells of a wonderful creation, and a still more wonderful redemption.

This study will lead to a great deal of quiet painstaking, much persevering effort, much of what some persons will be pleased to call drudgery—the daily warding off of noxious influences, the daily forming of right habits, the cultivation of the intellectual faculties, the moral feelings, the physical powers, all in their due proportion. May we not gather many hints on this subject of "*bringing up*" (nourishing, fostering, cherishing, as the word implies) from the gardener, as we follow him through the various departments of his work? from the bit of waste ground just brought under cultivation, to the brilliant conservatory of fragrant exotics, his life seems to be a routine of patient observation and unceasing care.

He has studied his plants till he has an intuitive understanding of everything that may affect them. He *feels* the depression of the atmosphere before he looks at his weather-glass; he detects the first changes of temperature by the thermometer of his own anxiety. Shall we be less thoughtful, less self-sacrificing for those gardens of undying plants which the Heavenly Husbandman has committed to our care?

Shall I select one more thought from among the many which crowd into the mind as we look at the precious little ones who are to be "brought up" by the daughters of Christ's Church? Again we think of the gardener, and we remember that at every step of his unwearying labour he has to contend with an indigenous growth of weeds, and so have we. Our virgin soil, as some like to call it, is thickly sown already, and there is one weed that is always rank and strong. From the day that obedience to the will of God was exchanged for the rule of self-will, it would seem that the law of loving ministry has been exchanged for the law of self-pleasing. Are we doing battle with this great enemy of God and man in the hearts of our children? We shrink with horror from the epitome of a wordly life when viewed in its maturity, as given by the Master Himself: "Soul, take thine ease, eat, drink, and be merry." We hear the solemnly contrasted precept from the same lips: "Take up thy cross, and follow Me," and we profess to accept it as the keynote of our lives.

Is this a fact as well known in our homes, our nurseries, our schoolrooms, as it is in our prayer-meetings and Bible-readings? Is self-denial, self-sacrifice, a daily, practical thing among our children, or only thought of in connection with some far-off missionary enterprise, which, while it calls forth an abundance of romantic sentiment dose not interfere with the costly toys, or the elaborate self-pleasing? There are sighs and bitter lamentations around us, which are calling forth the deepest pity of the Christian Church, but all the time a voice is making itself heard more and more distinctly: "Whatsoever a man soweth, that shall he also reap." Perhaps the hurry of these our days has left us little time to *consider*, or we should discovor how silently, but surely this law of our God is fulfilling itself on every hand.

Our hearts are very heavy for our sons and daughters. But is there not a cause? Fingers which have been taught to fly swiftly over the keys of a piano, to excite admiration, have never learned to touch skilfully and tenderly the sick ones whom Jesus loves. Lips that can speak fluently in foreign tongues are not so familiar as they might be with the "pleasant words" that cheer a weary parent, or soothe a suffering friend. When we hear that "home is dull," and "little children tiresome," and "old people in the way," we are inclined to ask, What have been the antecedents of all this? If education has been looked upon as an end, rather than a means to an end; self-advancement or display, rather than God's glory and a life of usefulness, have been the goal towards which the young aspirant has been straining every nerve;—then, surely, we need no other explanation than those solemn words, "Whatsoever a man soweth that shall he also reap." There are parents who can tell us that when they wrote upon the walls of their family dwelling, "Not to be ministered unto, but to minister," their children were no exception to the law: that "it is more blessed to give than to receive," is understood in the nursery as well as in the drawing-room; and this giving is not the gratification of an impulse, or the silencing of an uneasy conscience—not the occasional shilling to a dying woman, and the ten pounds for some unnecessary *indulgence*; or the five pounds to the toiling missionary, and the fifty for some personal adornment; not the years of precious hours spent on some showy accomplishment, and the scanty half-hour eked out in the service of Christ's poor;—but that one precept is the unvarying rule: "Seek ye first the kingdom of God," and one privilege the satisfying reward: "The people (of all ages) willingly offered themselves."

While saying all this, I am not ignoring the great fact that there can be no heart-service until the wayward affections have been brought back to their allegiance; no acceptable ministry of life or hand until the Spirit of the living God has set the mainspring right. But we are

now dealing with the question of "training up the child," whose conversion has been so earnestly prayed for; the "*bringing up*" of those for whom we have unreservedly asked that they may "renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh." We are not now speaking of the faithfulness of a prayer-hearing God, but of the responsibilities of a praying Church. *Consistency* is a large word, and it should cover a large space in our field of vision if we desire to "bring up children" for Him whom we all "call Master and Lord." Little ones are always learning, and we are always teaching; eyes and ears are ever open, and busy minds are drawing their conclusions.

Happy that mother, or that teacher, of whom the observant ones at home, and the on-looking world without, can alike say: "Give her of the fruit of her hands, and let her own works praise her in the gates." Another voice is saying: "She hath done what she could." That same blessed voice will yet say, when she leads the harvest-song of the children whom God hath given her: "Enter thou into the joy of thy Lord."

Will parents, governesses, school-teachers, and those who care for the thousands of orphans committed in charge to the Church of God, consider this subject, and seriouly inquire what is their sowing, and what shall be their reaping?

Miscellany.

—Dr. H. M. Field, in the *N. Y. Evangelist*, describing the approach to Mt. Sinai, says:

My spirits were such as might have been expected from a sick man, till after two or three hours we rose to the summit of the pass, when I heard behind me the voice of the dragoman shouting "Jebel Mousa!" That cry cured me in an instant. If it did not drive away the fever, it made me forget it. Instantly the tears rushed into my eyes, and all personal feeling was lost in one overpowering thought: There was the Mount of Moses, the Mount of God! There was one of the great historic points of the world. On that domed summit God descended in fire to given His law to men.

As we picked our way down the rocky pass, there opened before us, not a narrow mountain gorge, nor even a somewhat spacious wady, but a broad plain, enclosed by hills, forming a natural amphitheatre. It was not level, but slightly descending, like the floor of some grand auditorium, so that all who stood upon it might be in full sight and hearing of a vision and a voice that were in the very focus of this vast circumfercnce. Every eye could be fixed upon that awful Mount. The length of the plain may be judged from the fact that it took us two hours to cross it, and the breadth is in due proportion. Such an arena, a thousand times more spacious than the Coliseum at Rome, seems as if prepared for a great assembly and a great occasion. Never was there a spot more fitted for a scene so august. No sooner does one enter it than he feels that it must have been intended for the camp of Israel, and for the hearing of the law. The impression grows as we advance toward the foot of the Mount, for at each step we pass over the very ground where Israel stood.

TELEGRAPHIC NEWS.

London, September 21st: An offensive and defensive alliance has been concluded between Russia and Montenegro.

St. Petersburg, 21*st*: His Imperial Majesty the Czar has arrived at Moscow, where he has received an ovation. The sole object of his visit is to see the Exhibition.

London, 22*nd*: Morning. Fort Gemileh has surrendered to the British.—General Sir Evelyn Wood, with three regiments, has been ordered to proceed to Damietto to act in co-operation with the fleet. The latest report state that Abdella, the commandant there, has gone to Cairo, and that the garrison has yielded.—Further arrests of Araby's followers have been made in Cairo.—The Serapis has landed her troops at Malta, and proceeds to Suez to embark two battalions of Indian troops for Bombay.

Constantinople, 22: At the suggestion of the Russian Ambassador, a Conference of the Ambassadors of the Great Powers will be held here on Sunday to discuss the Turco-Greek frontier dispute.

Rome, 22: Disastrous floods caused by heavy rains have occured at Verona. Thirty lives have been lost.

London, 23: Lord Tenterden is dead.

24: Latest advices from Egypt state that Abdella the commandant of Damietta, has surrendered himself to the British, and that a force under Sir Evelyn Wood occupied the place on Saturday morning without meeting any resistance. The remnant of the garrison which had remained fled, plundering every thing before they left.—In consequence of the insults offered to Europeans in the streets of Cairo, a force of British cavalry has paraded the Arab quarter of the city for the purpose of overawing the populace.—General Macpherson has arrived at Cairo.—The Indian infantry march to Cairo from Zagazig to night.—The Indian troops will visit the Pyramids.—His Imperial Majesty the Czar has returned to St. Petersburg from Moscow.

Constantinople, 24*th*: Turkey having conceded all points to Greece respecting the frontier disputes the Conferrence proposed by Russia to take place here yesterday was abandoned.—There has been considerable agitation at Mecca, but order has now been restored. The Grand Sherriff has been deposed and imprisoned.

London, 25*th*: 5 a. m. In recognition of their distinguished services in Egypt, Sir Garnet Wolseley and Sir Beauchamp Seymour have been raised to the Peerage.—Two transports have sailed for Egypt for the purpose of bringing home troops.—Fort Ghemileh has been dismantled and abandoned.—Major-General Boisragon, dead.—Evening—The Khedive was escorted from Raseltin Palace through Alexandria by a squadron of the Bengal Lancers, and arrived at Cairo at three o'clock this afternaon, where he was received by H. R. H. the Duke of Connaught and Sir Garnet Wolseley. The route from the railway station to the palace was lined by British troops, and the city was decorated. The populace received His Highness very cordially.

26*th*: The Khedive, with the approval of the British Government, has invited Baker Pasha to reorganise the Egyptian Army.—The declaration of the British Government respecting the policy they intend to pursue in Egypt is anxiously awaited by the Powers.—The question as to the re-assembling of the Conference at Constantinople has been deferred during the exchange of views by the Powers.—Mr. John Dillon, M. P. for Tipperary, has resigned his seat in Parliament on the ground of ill-health.—Abdullah Dowd, the brother of the Sherriff of Mecca, who was murdered some months ago, has been appointed Grand Sherriff of Mecca.

Constantinople, 26*th*: The Porte has issued a Note demanding what steps are contemplated regarding the withdrawal of the British troops in Egypt, since their services are no longer required there.

London, 27*th*: The latest advices from Egypt state that Sir Garnet Wolseley is unwell.—The Khedive yesterday held a reception which was numerously attended. His Highness took the opportunity of rebuking the members of the Ulema for meddling in polities.—His Highness refused to receive some Pashas who were desirous of being presented.—A grand review of the British forces will be held at Cairo next Saturday.—The ironclad Minotaur has been ordered to Aboukir to re-embark the force of marines there, who will then proceed to Malta. The Channel Squardon will follow.—A number of Swiss have been enrolled at Geneva for service in the new Egyptian Gendarmerie. Baker Pasha proposes to take to Egypt all the British officers now serving in the Turkish Gendarmerie.—A despatch from SirGarnet Wolseley says, that the Khedive, through him, conveys his warmest gratitude to England for her services in suppressing the late rebellion in Egypt.—In a speech made yesterday by Mr. Fawcet he abused the former Control in Egypt, which he said he hoped would not be revived. He eulogised the services of the Indian troops in Egypt, and adhered to his views already expressed regarding the expense of the Indian Contingent,

Constantinople, 27*th*: Baker Pasha has started for Egypt to assume his new duties without awaiting the Sultan's acceptance of his resignation.

London, 28*th*: Morning. The 63rd, 95th & 96th Regiments, besides a detachment of twenty-one engineers, are under orders to embark at Suez for India.—Sir Garnet Wolseley and Sir Edward Malet consider that 10,000 men is a sufficient force to maintain order in Egypt.—A court-martial has been appointed at Cairo and Alexandria to try the cases submitted by the Egyptian Commission.—An amnesty will be issued to all subaltern officers concerned in the rebellion.

PASSENGERS SAILED.

Per P and O Str *Thibet*, 29:

For London—Miss C M Terry, Mr A F D Cunningham, Mrs Cruikshank, infant and 2 children, Mrs Grigor and infant, Mrs Fitzmaurice, Mr W Farmer, Mr C W Forster, Mr S Smith, Mr Thompson, and Mr Williams.

For Brindisi—Mr A W N Wyatt, Mr J M Dowie, Miss Dowie, The Hon Ameer Ali, and Mr J D Inverarity.

For Venice—Mr A W Bainbridge, and Mr A R Price.

PASSENGERS ARRIVED.

Per P. & O. Str *Malwa*, 27:

From Gravesend—Mr T Ogilvie, Lt G Herbert, Major F Boileau, Mr H Ross, Col and Mrs Tucker, Mr Barton, Miss Firnham, Miss Morris, Mr Phelps, Mr and Mrs Belsher, Mr Belcher Junior, and Lt Col Carey.

From Brindisi—Mr and Mrs Phelps, Mer Johns, child and infant, Mrs N Johns, Miss Johns, Mr Cockerill, Mr and Mrs Richie, Mr O D Clark, Lt Col Lindsay, Col Nicholson, Mr Leslie, Capt Grey, Mr R M Waller, Mr F Harris, Dr Ross, Major A R Wilkinson, and Mr J Fraser.

From Venice—Major Frere, Major and Mrs Randall, Mr Greenwood, Mr C Sympson, and Mr and Mrs Prescott.

From Trieste—Mr Dinamon.

Domestic Occurrence.

BIRTH.

MORTON—Sept 22, at Lal Bagh, Nagpore, the wife of the Rev T E F Morton, of a daughter.

DEATHS.

WADE—Aug 25th, at Byculla, Bombay, Catherine Jane (Kitty), eldest twin daughter of J M Wade Engine-driver, G I P Railway, aged 1 year, 7 months and 24 days.

ROWE—September 16, at Guntoor, of typhoid fever, the Rev Adam D Rowe, of the American Lutheran Mission, aged 33 years and 11 months.

MEHTA—Sept 17th, in the General Hospital Madras, of heart disease, Mr Ruttonji Merwanji Mehta, late Traffic Canvasser H. H. Nizam's State Railway, aged 32.

ABBOTT—September 19th, at Secunderabad, Amy Elizabeth, infant daughter of John E and Julia A Abbott aged 5 months and 29 days.

RAITT—Sept 21st, at Bandora, at 10-45 p m, the wife of J A Raitt, Esq, departed this life, aged 41 years and 17 days.

LEDGARD—September 24, at Jabalpur, Mary Elizabeth, daughter of Rev G Ledgard, S P G, Bombay, aged 1 year and 10 months.

"BOMBAY GUARDIAN."

Subscriptions received from 23*rd to* 30*th September* 1882.

Indian Christian Association, Bombay, 30th June 1881, Rs. 1-8; H. E. Jacomb, 22nd December 1882, Rs. 2-8; Rev. A. C. Grieve, 31st May 1883, Rs. 6; Mr. Rean, 31st March 1882, Re. 1; J. Newberg, 12th April 1883, Rs. 6; Joseph Fido, 14th January 1883, Rs. 6; Babu Chotee Lall, 30th September 1883, Rs. 4; Hon. Sorabjee Shapoorji Bengallee, 31st December 1882, Rs. 6; Geo. Miller, 10th September 1883, Rs. 6; Rev. J. Bainbridge, 9th September 1883, Rs. 7-10; Rev. R. Jeffrey, 30th June 1883, Rs. 6; B. Phillips, 23rd April 1883, Rs. 7-10; George Manson, 31st December 1882, Rs. 5-7-6; Rev. W. B. Osborn, 13th March 1883, Rs. 18-8; Mrs. Addis, 1st October, 1883, Rs. 7-10.

New Advertisements.

BOMBAY AUXLLARY BIBLE SOCIETY.

Pulpit, Family, and School Bibles in English with marginal references and maps, bound in morocco, sheep, and cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

ENGLISH AND ROMANIZED MARATHI GOSPEL of John, 12mo., cloth, new edition, price 8 annas per copy.

Marathi Gospel of Matthew 16mo., price 3 pies per copy.

Wanted for a Christian Girls' Boarding School, to be opened on 1st November, a Mátron—a Widow preferred—salary Rs. 12 a month with Board. Also a female teacher for Hindi and Urdu—salary Rs. 8 to Rs. 10 a month. Cirtificates and reference to be sent with application to

MISS ANDERSON.
Nasirabad, Rajputana.

TEMPERANCE HALL.

3, APPLO STREET, FORT, BOMBAY.
Coffee, Tiffin, and Reading Room,
Open from 6 A. M. to 10 P. M. daily.

Private Boarding Establishment, Comfortable Rooms, with board by the day or month.

ENGLISH AND MARATHI DICTIONARY.

Price reduced from Rs. 6 to Rs. 5
1882.

Apply to BABA PADMANJI.
Grant Road,
Bombay.

SCIOPTICON SLIDES.

We have just received a number of Sciopticon or magic lantern slides from the house of Chas. Baker & Sons of London, including Old and New Testament subjects, a few fine buildings, several movable humurous slides and a set of Chromotropes, Price per slide Rs. 2-8-0 and for a set of Chromotropes in a box Rs. 25.

Apply to
MR. SUMANT VISHNU,
Anglo-Vernacular Press,
New Nagpada, Byculla,
BOMBAY.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theologica books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT,
Principal.

Bereilly, N. W. P.

PANCHGANI HIGH SCHOOL.

UNDER GOVERNMENT INSPECTION AND A LOCAL COMMITTEE.

Bracing Hill Climate, Elevation over 4000 feet. Separate Establishments for boarding boys and girls.

For Prospectus and particulars apply to Head Master.

10-6-82.———6

GOOD BUSINESS FOR SALE.

May be carried on with or without shops. Capital needed Rs. 2000 or more. Profit Rs. 50 to 100 per month and upward, according to capital and ability. Well established and advertised.

Address T. A. A.
care of Publisher Bombay Guardian,
Tank Street, Byculla.

BOOKS ON SOCIAL PURITY &c.

Highly recommended by Physicians, Editors, Clergymen &c.

	Rs.	a.
Social Impurity, 200 pp. clo. gilt stamp.	1	8
Princely Manhood, paper Rs. 1; clo. limp.	1	4
Queenly Womanhood „ „ 1; „	1	4
Social Purity, Mrs. J. Butler	0	7
Student Life &c. 110 pp. clo. limp, 4 Eng.	0	6
European Slave Trade, 3 as; White Slavery 3 as.		

Sent post free on receipt of price.
AGENT HOPE PUBLISHING CO.,
BOMBAY.

MRS M. RAMBLE.

DIPLOMA'D MIDWIFE AND SICK NURSE.
No. 39 Colaba Depot
Colaba.

Terms and testimonials on application the above address. 8/7/82—3.

This paper has, as its sole and special representatve in America, for the reception of advertisements and subscriptions. The **International Newspaper Agency**, H. P. Hupbard, Proprietor, New Haven, Connecticut, United States of America, (a beautiful city two hours ride east of New York) where all the editions of this publication can be found regularly on file, with all other prominent newspapers of the world, and where contracts can be made for all at publishers best rates.

A LADY

offers a happy home, with good teaching, to one or two Indian Children (Girls) on moderate terms. Only twelve boarders received. Healthy locality. South Coast. References to Indian Parents.

MISS ROBINSON,
9-9-82. Sussex, Place, Southsea, England.

WANTED IMMEDIATELY.

A Writer and Peon; Native Christian, using English and Marathi or Urdu. Pay Rs. 10.

W. J. GLADWIN, 10th Lane, Khetwady.

ORGANS SELLING AT REDUCED RATE.

Wishing to exchange our present stock for ready cash, we offer all of our excellent Church and Parlor Organs at a reduction.

Special reductions wil be given to Churches and Missions.

THE AMERICAN AGENCY,
20 *Mazagon Road,*
BOMBAY.

Apartments furnished to the or without board can be obtained in a cool healthy part of Main Street Poona terms moderate, reference required. Address to, X. X. c/o/ Post Master Poona.

MAGIC LANTERN FOR BOYS.

Just received some Magic Lanterns from America. It is a very good play for boys, and can be managed very easily.

Price Rs. 35 including 6 slides and 1 extra reflector.

Order at once to
The Manager
Bombay Guardian.

FOR SALE.

A COVERED HAND-CART, with glass cases, adapted to selling stores, books, &c. Rs. 30.

A TRICYCLE, complete, in running order. For price &c.

Apply to Mr. SUMANT VISHNU,
Proprietor of the
Anglo-Vernacular Press,
36 Tank Street, Byculla, Bombay.

THE GREAT FEVER PILL

PREPARED FROM THE FORMULA OF
Dr. E. R. SUTTON, New York.

Chills and Fever, Remittent, Intermittent and Bilious Fevers, Jaundice, and Liver Complaint.

Quick, certain and reliable and a most approved substitute for Sulphate of Quinine. A small shipment just received from America.

We have just been authorized to reduce the price per phial containing six dozen sugar coated Pills to Rs. 1-4-0 and per dozen phials to Rs. 13.

A apply to the Manager Bombay Guardain, 36 Tank Street, Byculla, Bombay.

AMERICAN CORN FLOUR.

Just received a small shipment of fine American Corn Flour direct from New York. The Corn Flour is put up in neat tin cans of 1 lb. each accompanied with recipes for preparing it into tasty dishes—It is superior to any thing of the kind obtainable in the bazars.

Price As. 10 per tin.
Sent by Unpaid Parcel Post.
Apply to MR. SUMANT VISHNU.
Anglo-Vernacular Press.
New Nagpada, Bombay.

ASIATIC SOCIETY MUMBAI

THE SUFFERER'S FRIEND.

TRADE MARK.

THILUM

FOR EXTERNAL APPLICATIOH.

A SPECIFIC for Rheumatism, Lumbago, Gout. Sciatica, Stiffneck, Sore Throat, Numbness, Swellings, Weakness, or Pains in, or contraction of, the Joints, Pains, in the Back, Bruises, Cramps, Nervous Headache, Hemicrania, (one side headache) Brow-Ague, Neuralgia, Pains and Stiffness consequent on Shooting, riding, or violent exercise, Pains in the Back and Limbs produced by Dengue and other fevers, and all muscular Pains &c., also for Mumps, Paralysis, and Asthma, Coughs, Colds, Bronchitis Difficulty of Breathing and Pain or Weight, on the Chest, Corns, Boils, Eruptions, Chancre, Piles, &e. &c.

"THILUM" is a certain and speedy cure for Ringworm, Itch, Scorpion Sting and Musquito bites.

"THILUM" is a wonderful preventive of Musquito or other noxious insect bites.

Price Rs. 1-4-0, Packing, 4 ans. Postage, 4 ans.

N. B.—Postage and packing for 3 Pots the same as for a single Pot.

☞ *Special rates to Missionaries charitable hospitals and institutions on application only to F. H. Bowden, HENRY'S "THILUM" WORKS, Madras.*

N. B.—Henry's "Thilum" does not contain a particle of Opium or Mercury in any form, nor indeed any deleterious ingredient. It may safely be used for infants and on the most delicate or broken skin.

TESTIMONIALS.

I owe it as a duty to you and to sufferers to inform you of my case.

For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.

KHOJAH BAZAAR, *Bombay, 7th May,* 1881.

"THILUM" may be had of F. H. Bowden, Madras, and in Bombay of Messrs. Treacher & Co., and of all Chemists, Bolton & Co., W. J. Essai, Mrs. J. Briggs, Temperance Hall, Apollo Street. Just received a fresh supply by the Proprietor "Anglo-Vernacular Press," New Nagpada, Byculla, Bombay.

1840. **1882.**

A SURE CURE for all the diseases for which it is recommended, and is always perfectly safe in the hands of even the most inexperienced persons.

PERRY DAVIS' PAIN KILLER

IS RECOMMENDED by Physicians, Ministers, Missionaries, Managers of Factories, Workshops, and Plantations, by Nurses in Hospitals—in short, by Everybody everywhere who has ever given it a trial.

HAS STOOD THE TEST OF FORTY YEARS' TRIAL.

PAIN KILLER should have a place in every factory, machine-shop, and mill, on every farm and plantation, and in every household, ready for immediate use not only for accidents, cuts, bruises, sores, etc., but in case of sudden sickness of any kind.

PAIN KILLER is the well-tried and trusted friend of the Farmer, Planter, Sailor, Mechanic, and in fact of all classes wanting a sure and safe medicine which will always be at hand, and can be freely used internally or externally without fear of harm and with certainty of relief.

Its price brings it within the reach of all; and it will annually save many times its cost in doctors' bills.

For sale by all druggists

PERRY DAVIS & SON, Proprs., Providence, R. I.

For Sale by all the leading Chemists throughout India.

Authorized Agent in Bombay.

ESUF ALLI HIPTOOLA,

No. 9 Pir Market.

IMPORTANT SANITARY DISCOVERY.

BY ROYAL LETTERS PATENT.

TRADE | C H / 6 5 | MARK

LIFE HEALTH

Little Soluble Phenyle,

SAFETY DEODORISER & ANTISEPTIC, PURITY

NEW DISINFECTANT,

FOR UNIVERSAL USE.

Destroys and Prevents Bad Smells, Cholera, Fever, Bronchitis, Diptheria, Small-pox, etc. Does not Strain or Injure Persons or Fabrics. Leaves Refeshing Odour.

ONE GALLON MAKES 100 GALLONS OR MORE!

Being highly concentrate, it is easily transported.
Mix simply with water and it is ready for use,

INVALUABE FOR HOSPITAL, SURGICAL, MEDICAL, DOMESTIC AND VETERNIARY PURPOSES.

SUPERIOR TO CARBOLIC ACID.

COSTS LESS THAN FOUR PIE PER GALLON FOR MANY SANITARY PURPOSES.

Cheap, Harmless, Clean, Convenient, Refreshing, Rapid, Effective.

MORRIS, LITTLE & SON, DONCASTER, ENGLAND.

This WONDERFUL preparation is now used by many of the Municipalities in the Panjab and in some of the Civil Hospitals.

As a Deodoriser and Disinfectant it is *PERFECT. Costs less than 4 pie per gallon* for many Sanitary purposes.

Give Phenyle a trial and **5,0000** *to* **1** *you will continue to use it.*

Samples *free* to Civil Surgeons and Municipal Officers who have not yet seen this EXTRAORDINARY FLUID.

Pamphlets with directions accompany each bottle, or free on receipt of Post Cards.

PROPRIETORS AND MANUFACTURERS:

WHOLESALE RATES ON APPLICATION TO

GEO. BAIRD & Co., "The Exchange," Lahore, and 21 Lall Bazar, Calcutta.

BAPTY BROS., Bombay. NORTON & Co., Mount Road, Madras,

AND OF ALL AGENTS.

ANCHOR LINE.

Indian Service between Bombay, Liverpool and Mediterranean.

The following sailings have been arranged.

BOMBAY TO LIVERPOOL DIRECT.

	Captain.	Tons.	H. P.			
s. s. ...	...	...	...	23rd	October.	1882.
s. s. ...	...	...	...	7th	November.	„
s. s. "Nubia"	...	...	...	17th	„	„

BOMBAY TO MEDITERRANEAN.

s. s. "India"	Jno. Jamieson	2289.	500.	10th October	1882

To be followed by other 1st Class steamers at regular fortnightly intervals.

These steamers have been especially fitted for the Indian Trade, and have accommodation for a large number of saloon passengers.

Each steamer carries a Surgeon and Stewardess.

Fare through to	New York	Rs. 600.
„ „	Liverpool	„ 500.
„ „	Genoa	„ 450.
„ „	Naples	„ 400.

For plans, hand-books of information, and for any further information,

Apply to W. & A. GRAHAM & Co.,
Agents.

N. B.—The New York passages are booked in connection with the Co.'s Atlantic Mail Service either from Greenock or from London.

There are weekly sailings from either place.

Graham's Buildings Bombay.

Bombay 18th August 1882.

FOR SALE.

A Dissolving View Apparatus by Messrs. Negretto and Zambra with the following slides.

1 Christians and Christiana. 2 Temperance Series. 3 Russo Turkish war. 4 Franco Prussian war. 5 Mount Blanc. 6 Comic. 7 Chroma-tropes. 8 History of a Ship &c.

Price Rs 750.

For further particulars enquire at the Office of the Bombay Guardian, Byculla.

26-8-82.

A PLEASANT SURPRISE!

"The ORGAN has turned up all safe. I am both surprised and pleased with it. We have had two efficient performers at it; they praise it much, I am of opinion that it is not the last order you will get from Bandikui."

So writes a Pastor at the above station to the

AMERICAN AGENCY, BOMBAY.

☞ *Send for our Catalogue.*

EDUCATION AT HOME.

TO PARENTS AND GUARDIANS.

The MISSES BARTON (who have had 16 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

ROTHER HOUSE, COLLEGE PARK, LEWISHAM.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

Terms.—50 Guineas per annum.

LEWISHAM is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

ROTHER HOUSE SCHOOL
Examination, July, 1880.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The School-room and arrangements are excellent.

T. H. HARRISON, M.C.P.
Examiner.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master—MR. JAMES MCDONALD,
Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants.

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.

REV. R. JEFFREY.
„ T. H GREIG. } Honorary Secretaries.

Boarders (Boys and Girls are received by Mr and Mr McDonald, and by Mr. and Mrs. Smeaton.

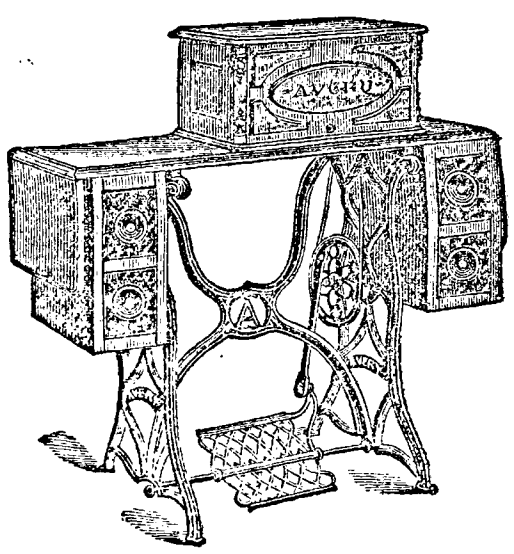
Bombay, January, 1879.

SEWING MACHINES.

The following are in Stock:—

The "Arm and Platform"
„ "Stitchwell"
„ "Brodburry"
„ "Household"
„ "Triumph"
„ "Wheeler and Wilson"

All our Machines are Warranted for twelve Months.



The following are in Stock:—

The "Singer"
„ "Jones"
„ "White"
„ "Howe"
„ "Wanzer"
„ "Kilters"

Send for our Illustratted Catalogue.

H. A. GEYER, 6, ELPHINSTONE CIRCLE, FORT, BOMBAY.

ASIATIC SOCIETY MUMBAI

GREAT INDIAN PENINSULA RAILWAY.

NOTICE.

ALTERATIONS OF TRAINS.

On and after SUNDAY, the First of October 1882, the following alterations of, and additions to, the Passenger Train Service will take effect upon this Railway, namely:—

First.—The Down Passenger Train now leaving Bombay at 8 a.m. for Poona will leave at the same time, but will not stop at some of the intermediate Stations and will arrive at Poona at 2-30 p.m. instead of at 3-0 p.m.

Second.—The Down Passenger Train which now leaves Bombay at 9-45 a.m., will leave at 10-45 a.m. instead, and arrive at Poona at 6-30 instead of at 5-30 p.m.

Third.—Third The Up Passenger Train now leaving Poona at 9-0 a.m., will leave as at present, but will not stop at some of the intermediate Stations and will arrive in Bombay at 4-30 instead of at 4-45 p.m.

Fourth.—The present Up Passenger Train from Poona at 12-40 p.m. will start at 12-0 noon, and arrive in Bombay at 7-0 instead of at 7-40 p.m.

Fifth.—The Down Mixed Train now leaving Bombay at 5-0 a.m., and arriving at Poona at 2-25 p.m. and the Up Mixed Train leaving Poona at 1-55 p.m. and arriving in Bombay at 11-20 p.m. will be discontinued.

Sixth.—A new Passenger Train will leave Bombay at 10-30 p.m., and arrive in Poona at 7-20 p.m. on the following day.

Seventh.—And a new Passenger Train will leave Poona at 10-30 p.m., and arrive in Bombay at 7-15 the following morning.

Eighth.—The present Mixed Trains between Poona and Raichur will be altered so as to run in connection with these new Trains. The Down Mixed will leave Poona at 8-0 a.m., and arrive at Raichur at 7-45 on the following morning, and the Up Mixed will leave Raichur at 8-30 p.m. and arrive at Poona at 7-25 p.m. on the following day.

Ninth.—The Up Passenger Train now leaving Jabalpur at 10-3- a.m. will leave at 9-30 a.m. instead, and will arrive in Bombay at 8-15 instead of at 9-15 p.m. on the following day.

Tenth.—For the convenience of Passengers proceeding to Matheran, an additional Passenger Train will leave Bombay at 4-30 p.m., reaching Neral at 6-35 p.m., and an Up Train will leave Neral at 7-15 a.m., arriving in Bombay at 10-15 a.m.

Eleventh.—The Mixed Trains now running between Poona and Dhond will be extended to Lanouli. The Down Train will leave Lanouli at 7-0 a.m., and arrive at Dhond at 12-45 p.m., the Up Train will leave Dhond at 1-20 p.m. and arrive at Lanouli at 8-0 p.m. the same day.

Twelfth.—The Up Local Mixed Train which now leaves Kassara at 8-0 a.m., on week days only, will run daily leaving there at 7-30 a.m., and arriving at Kalyan at 10-45 instead of at 11-15 a.m.

Thirteenth.—The Up Mixed Train now leaving Amraoti at 4-40 a.m., will leave at 7-50 p.m. instead and will arrive at Badnera at 8-20 p.m.

Fourteenth.—The Local Train Service between Bombay and Kalyan will be revised and slightly altered.

All other Trains over the Great Indian Peninsula Railway and over the Dhond and Manmar, the Bhopal, the Khamgaon, and the Amraoti State Railways will continue to run as at present.

---

2. On and after the first of October the Campoolee Branch will again be opened for Traffic, and a Mixed Train will run daily betweent Karjat and Campoolee.

---

3. For other and consequent alterations, as well as for information as to Trains by which Horses and Carriages will be conveyed, and for further particulars, see the published Time Bill, dated the First of October 1882. Any additional information can be obtained at the Stations or of the undersigned.

Digitized with financial assistance from

HENRY CONDER,

General Traffic Manager.

Bombay, the twenty-fifth of September 1882.

Government of Maharashtra
on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock books now on sale at the depot. (Address—The Superintendent.)

A Discount of 10 per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs. 10 and upwards. Payment either in cash or on presentation of account at the begining of the month succeeding the purchases.

A catalogue of English publications &c. has just been published——Free, on application.

	Rs.	A.	P.
Men and Events of my time in India—Sir R. Temple *nett*	9	0	0
India in 1880—do— —„—	11	13	0
Thirty-eight years in India-Wm. Tayler-*late B. C. S.* Vol. I *nett*	14	9	0
Days of Grace in India—Newman	3	2	0
Memoirs of Longfellow-Stoddard	0	10	0
—do—of F. R. Havergal 0-5-0; 0-15-0; 2-3-0 & [life	3	12	0
Alexander Raleigh—Records of his	4	11	0
Christmas Evans. Life of, by Paxton Hood	4	11	0
Life of Genl. Chas-A. Browne	1	4	0
Antobiography of Count Campello	2	3	0
Israel's Law-giver—Moody-Stuart	1	9	0
Power from on high-D. L. Moody 0-10-0 &[*Symposium*	0	15	0
The Lord's Supper. *A Clerical*	3	2	0
From Sin to Salvation—Griffith	2	3	0
Aspects of Poetry-Prof-Shairp	6	9	0
Unbelief in the Eighteenth Century-Carins *Cunningham lectures*	6	9	0
The Acts of the Apostles—Malleson.	7	8	0
Life of Christ—do—*Cheap edition*	0	15	0
Practical Commentary on the Gospel of Mark—Morrison	7	8	0
The Pulpit Commentary, *edited by* Spence and Exell, [Samuel each			
Genesis, Joshua, Numbers and I	9	6	0
Judges and Ruth (*in* I. *Vol.*)	6	9	0
Ezra, Nehemiah & Esther —do—	7	13	0
Set of 6 volumes, *nett*... [2 Vol.	46	11	0
Life and Words of Christ—Geikie—	18	12	0
Adam, Noah & Abraham—Parker	1	14	0
Isaac, Jacob & Joseph—Marcus Dods	2	3	0
The Life of David as reflected in his Psalms—MacLaren	2	3	0
Leighton on Peter	2	3	0
Hodge on Romans	1	14	0
The Book of Job—Clark	3	12	0
St. Paul's Epistle to the Romans-Beet	4	11	0
Restoration of God's Banished ones and other Sermons—Proctor	3	12	0
The Incarnation of God and other Sermons—Batchelor	4	11	0
The Manifesto of the King-Dykes	3	12	0
Church Systems in the xix Centy.—Rogers	7	8	0
Superhuman Origin of the Bible-do-	3	12	0
The Kingdom of God and the Kingdom of Darkness-by the author of "*Truth and Work*"	4	11	0

	Rs.	A.	P.
Thoughts on the Lord's Prayer-Blyth	4	11	0
The Lord that healeth thee-Boardman	1	9	0
The Great Problem, or Christianity as it is *by a Student of Science*	3	2	0
Vedantasara, a manual of Hindu Pantheism—Maj: G. A. Jacob	3	2	0
Salvation Soldiery *by the Genl. of the Salvation Army*	0	10	0
Godliness—Mrs. Booth	0	10	0
The Coming Prince—Anderson	3	2	0
The Great Prophecies-Pember	4	11	0
The Basis of Faith—Conder	3	12	0
Theology of the New Testament—Van Oosterzee	3	12	0
The Gospel History—Ebrard—	6	9	0
The Apology of Alkindy, with an Essay on its age and authorship by Sir Wm. Muir	1	14	0
Science and Religion—Winchell	3	2	0
Outlines of Theology—Hodge	6	4	0
Theology in the English Poets—Stopford Brooke [Wylie	3	2	0
The Road to Rome *via* Oxford—	3	2	0
Plain reasons against joining the Church of Rome—Littledale	0	10	0
The Modern Jove—Wm. Arthur	1	9	0
Hammersmith Protestant Discussion, *between* Dr. Cumming & Mr. French	3	2	0
The Opium Question Solved *by* "Anglo-Indian"	0	10	0
Bell's Standard Elocutionist	2	3	0
Dictionary of Daily wants [Brewer	4	11	0
Dictionary of Phrase and Fable—	2	3	0
Oratory and Orators—Matthews	1	9	0
Times before the Reformation—Dinwiddie	2	3	0
The Future of Palestine—Walker	3	2	0
Handsome Presentation Volumes.			
A Picturesque tour in Picturesque Lands—Seguin [Vaughan	15	0	0
St. John and the Seven Churches—	6	9	0
Celebrated English Pictures, (*reduced by a permanent process from Celebrated Engravings*)	9	6	0
The Land and the Book—Thomson	13	2	0
Memories of Great men and women of the age—S. C. Hall [Stoughton	13	2	0
Footprints of the Italian Reformers—	5	1	0
Life Mosaic-Frances Ridley Havergal	7	8	0
Life Chords —„—	7	8	0
My Bible Study —„— [H. Jones	2	3	0
Past and Present in the East—Rev.	2	13	0

	Rs.	A.	P.
Foxe's Book of Martyrs	7	8	0
Life on the upper Thames-Robertson	7	8	0
Windsor Castle and the Water-way thither—Adams	5	5	0
Works on Temperance.			
Total Abstinence Richardson	2	3	0
Action of Alcohol on the mind—„—	0	10	0
Result of researches in Alcohol—„—	0	10	0
Dialogues on Drink —„—	1	9	0
Nephalism, the True temperance—Miller	1	14	0
Alcohol, its Place and Power —„—	1	14	0
The Voice of Science on Temperance } *compiled from various sources.*	0	15	0
The Voice of the Pulpit on Temperance } *compiled from various sources.*	0	15	0
The Temperance Cyclopædia-Wallace	3	2	0
Laws of Life and Alcohol—Lucas	1	4	0
Sunlight and Shadow, or Gleannigs from my life Work—Gough 1-9-0; 2-3-0 and	4	11	0
The Alcohol Question—*Compiled from the* "Contemporary Review"	2	3	0
PAPERS FOR THOUGHTFUL READERS.			
The Religion that man needs—Bowen	0	0	6
Claims of Christ on the Human—Conscience—Stevenson	0	0	6
Salvation & Faith viewed from the Xian & Hindu Standpoints-Whitton	0	0	6
Thoughts on Idolatry—Navalkar	0	0	6
The Doctrine of Incarnation and its Indian Illustrations—Park	0	0	6
Intellectual Discipline—Mitchell	0	0	6
Moral Discipline —„—	0	0	6
Native Superstitions	0	0	6
Lecture on Pilgrimages to Benares and other Shrines—by Narayen Bhikaji Joglekar [ready) each	0	0	6
Life of Jesus Christ—in parts (4 now	0	1	0
The Wanderings of Yamunabai	0	4	0
The Beatitudes of the Kingdom—*translated from the English of Dykes*	0	6	0
Narnayak, the Son of Jagetshet	0	2	0
Letters to the Kunbis	0	0	6
Memoir of Rev. Ed. Payson	0	0	6
What is in the Veda	0	1	0
What is in the Satya Veda (2 parts)	0	1	0
The Holi	0	0	6
Pilgrimage to Nasik	0	0	6
Ancient Paganism and Christianity	0	1	0
Comparison of the Hindu & Xian Life	0	1	0

Complete list, free, on application.

LATELY RECEIVED A LARGE AND CAREFULLY SELECTED CONSIGNMENT OF STATIONERY.

Note Papers—	Rs. A. P. Per 5 quires.			Envelopes per 100.		
Russia Leather note	1	12	0	1	8	0
Morrocco —„— —„—	1	12	0	1	8	0
Azure Antique	0	12	0	0	10	0
Unglazed English Note	0	12	0	0	10	0
Mottled Wove (assorted colours)	0	10	0	0	10	0
Tinted laid, note —„—	0	12	0	0	10	0
The Marlborough note	1	0	0	0	12	0
White Rough laid	1	0	0	0	12	0
Cream laid note	1	4	0	0	10	0
Repp note paper	1	6	0	0	10	0
—do— extra quality	1	8	0	1	8	0
Antique Linear Repp	1	0	0	1	0	0

	Rs.	A.	P.
Marlborough Mourning (narrow, medium and broad borders) 1 4 0	1	6	0
St. Alban's Mourning medium 1 0 0	1	2	0
—„— broad 1 2 0	1	6	0
Gospel Text note paper (*Texts embossed on top*). 1 4 0			
Paper Fasteners per doz 0-1-0; 0-1-6; 0-2-0 and	0	3	0
Drawing Pins —„— 0-3-0; 0-4-0; 0-5-0 and	0	6	0
Rubber Bands, —„— 0-5-0; 0-7-0; 0-8-0; 0-10-0 and	0	14	0
The Anti-Sty-lograph —(Hearson's Patent) *Fountain Pen, with ordinary ink; the characteristics of the Hand writing entirely preserved*	1	12	0

	Rs.	A.	P
Faber's Poly grade Drawing Pencils 0-1-6 each or—per doz	1	0	0
Pencillated Chalk—*for blackboard* per box of 12 doz pencils [broad)	0	12	0
Flexible Black-board, per yard (4 ft.	5	0	0
Paper Clips, *assorted patterns*, ea 0-4-0; 0-5-0; 0-7-0 and	0	8	0
Pens, *Nibs and Holders*, a large selection from the best makers.			
Manuscript Music Books, 32 pp. 12 Staves	0	6	0
Memorandum Books, a great variety in every size and style of Binding.			
ALBUMS, newly imported			
Cabinets only 5-0-0; 10-8-0 and	16	6	0
Calbinets and Cartes de Visite 8-0-0; 8-6-0; 14-0; 16-12 and	17	6	0

Printed and Published for by SUMANT VISHNU KARMARKAR at the ANGLO-VENACUR PRINTING PRESS, No. 36, Tank Street, New Nagpada BOMBAY.

ASIATIC SOCIETY MUMBAI